

The Missionary Intelligencer.

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THE SACRIFICIAL SPIRIT.

GOD forbid that we should glory, save in the Cross of our Lord and Savior Jesus Christ! The recognition of this supreme sacrificial event is essential to the existence of a truly missionary church. The greatest need of the hour is a fresh and forcible expression of the sacrificial spirit of Christ by the church, His spiritual body on earth. As Christ's sacrificial suffering for man's redemption was the crowning characteristic of His earthly ministry, in like manner must the Church, by its sacrificial service for the world's salvation, justify its claim to be the true church of Christ. Its best talent should be put at the disposal of Him who emptied Himself of honor and became obedient to the death of the Cross. This sacrificial spirit among business men should express itself in large offerings to Him who for our sakes became poor that we through His poverty might be made rich. Let this great central truth of the gospel get firm hold upon the men to whom God has given worldly treasure, and then, under the constraining love of Christ, millions will be forthcoming for all our great missionary enterprises, and the Church herself will attain to a position of moral dignity and power unparalleled in her history.—*Dr. A. H. Strong.*

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first nine months of the current missionary year:

	1916	1917	Gain
Contributions from Churches.....	3,583	3,255	*328
Contributions from Sunday-schools.....	2,816	2,569	*247
Contributions from C. E. Societies.....	894	1,126	232
Contributions from Individuals.....	739	858	119
Amounts	\$214,308 75	\$273,629 11	\$59,320 36

Comparing the receipts from different sources shows the following:

	1916	1917	Gain
Churches { General Fund	\$93,758 57	\$98,123 47	\$4,364 90
{ Special Fund.....	500 00	325 00	*175 00
{ Field Reports †		409 50	409 50
Sunday-schools { General Fund	56,659 48	58,658 65	1,999 17
{ Special Fund.....	69 75	190 22	120 47
C. E. Societies, General Fund	5,976 28	8,178 19	2,201 91
Individuals and Million { General Fund	24,358 69	30,981 19	6,622 50
Dollar Campaign Fund { Special Fund	7,010 75	22,849 88	15,839 13
Bequests { General Fund	3,002 25	985 03	*2,017 22
{ Special Fund.....		5,000 00	5,000 00
Miscellaneous { General Fund	2,972 98	4,441 08	1,468 10
{ Field Reports †		161 90	161 90
Annuities	20,000 00	43,325 00	23,325 00

*Loss. †Money raised and expended on Foreign Field.

Gain in general fund receipts, \$14,639.36; gain in special fund receipts, \$20,784.60; gain in field reports, †\$571.40; gain in annuities, \$23,325.00.

Send all offerings to. F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes.

"Who is the patriot? Only he
Whose business is the general good;
Whose keenest word is sympathy;
Whose dearest flag is brotherhood."

The offerings of the First Baptist Church, Dallas, Texas, amounted to \$100,440.80. Of this amount only \$19,043.88 was for the work of the local church.

The students of the University of Texas contributed \$4,000 to various missionary objects in the year. The students of Vassar College contributed the same amount.

A Baptist minister took a hundred laymen with him to the annual missionary convention. As a result, one of the laymen promised to support six missionaries on the field.

The receipts for the first sixteen days of July amounted to \$62,460, a gain of \$31,922. A total gain on the year up to July 16th, is \$91,242. The churches have gained \$4,657; the Sunday-schools have gained \$8,500. WE MUST REACH \$600,000 BY SEPTEMBER 30th WITHOUT FAIL.

The Salvation Army's Self-Denial Campaign for 1917 realized \$485,000. This was \$45,000 more than the year before. This is an astonishing feat, considering how

heavily the people of England are taxed to sustain the war, and the high cost of living.

In the month of June the Society received four gifts on the annuity plan: one from Arkansas for \$200, one from Illinois for \$500, one from Kentucky for \$1,000, and one from New York for \$10,000.

The Waldmar Road Baptist Church, of Toronto, had a total income of \$42,170 last year. Of this amount \$22,342 was for missions and benevolences, and only \$19,828 for the work of the local church.

"May I express my appreciation of the INTELLIGENCER? It is full of 'pep' and intensely interesting. Dr. Shelton's article in the last issue is especially gripping. A great magazine in a great cause."—Earl W. McCash, Maplewood, Mo.

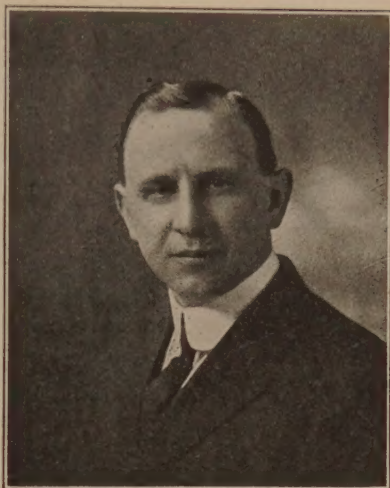
The people of God should pray without ceasing for the men and women on the field, for the native workers of every grade, for the churches gathered, and for more laborers; for while the harvest indeed is plenteous, the laborers are few.

The followers of Christ should know that the one work he assigned his church after he arose from the dead was that of evangelizing the world. The church is essentially and necessarily a missionary society. Its field is the whole world, from sea to sea, and from the Euphrates to the last domicile of man.

Mrs. F. E. Meigs, Mrs. James Ware and two children, Dr. Paul Wakefield and family have reached home from China, Fred E. Hagin from Japan, and Dr. and Mrs. G. Wm. Brown from India, and are now resting among friends. They have earned the rest and all the other good things they will receive while in their native land.

Fine words of commendation continue to reach us about the Children's Day exercise "Jesus' Forest Children." It seems evident that this exercise gave more universal satisfaction than any ever put out by the Foreign Society. Miss Lucy King DeMoss, who produced this fine program, is already at work on the exercise for next year.

The followers of Christ should not only know what the will of God for them is, but should know what is being accomplished on the fields. The literature on the subject is abundant and cheap. The Mission-



C. N. FILSON,

Pastor of the Wabash Avenue Church, Akron, which has just become a Living-link in the Foreign Society. An individual in this church has likewise just taken up the support of his own missionary.

ARY INTELLIGENCER gives a full account, month by month, of what the missionaries of the Foreign Society are doing. The subscription price is only fifty cents a year.

The C. M. S. Gazette says that it is being forced home to the consciousness of people that the missionary cause is imperial and vital to the progress of the nations and to international peace. But the reason for missions is something far more fundamental even than this; it is the redemption of the world by our Lord Jesus Christ, upon which fact alone the church of Christ can stand.

"After Seventeen Years" is an account of the life and work of Fred E. Hagin in Tokyo, Japan. The sub-title is, "A Picture Album, with a Little Tale." The pictures are numerous and very good, and really illustrate the text. The "Little Tale" is well written and is full of interest. A similar account of the work of every missionary would be widely read.

Alexander Campbell said, "Nothing is essential to the conversion of the world but the union and co-operation of Christians." Again he said, "Neither truth alone nor union alone is sufficient to subdue the unbelieving nations; but truth and union combined are omnipotent. They are omnipotent, for God is in them and



MISS MADGE CAMPBELL,
Who goes to China as the wife of Ben Holroyd.

with them, and has consecrated and blessed them for this very purpose."

A part of the program of the Foreign Society at the Kansas City convention will be under the title, "Missionary Education in the Local Church." More attention must be given to systematic instruction in missions. If the church is to *give*, it must *know*. If it is to *know*, it must *study*. Hence an effort will be made to outline a plan for the promotion of missionary education through the departments of Sunday school and church.

Mr. John Clydesdale, Foreign Missionary secretary for New South Wales, Australia, writes: "We all enjoy the INTELLIGENCER very much; in truth, it is like the famous Scott's advertisement:

"They come as a boon and a blessing to men:

The Pickwick, the Owl, and the Waverly Pen."

So does the INTELLIGENCER. We are always glad to get it."

In an article on "The Church and the War" the *Biblical World* says this: "The church must resolutely refuse to class its expenditure for missions at home and abroad, for the welfare of society, and for the preservation of public morals with the luxuries in which we economize. Its work must be increased, not curtailed. The times are too exigent for retrenchment. If the gospel was needed in times of peace, it

is doubly needed in the time of war. We must expand in ministering to the souls of men."

One church that becomes a Living-link in the Foreign Society this year is already planning to take up the second Living-link next year. This is as it should be. No church should stand still in its missionary offering. It should keep going forward and out of the "ruts." It should move on a wider road. Some of our stronger churches are giving no more for Foreign Missions than they gave ten years ago. There is a tendency sometimes to be satisfied with giving only a nominal amount. Let us catch something of the spirit of the Liberty Loan and of the Red Cross campaign.

Evangelists, physicians, and teachers are needed for the field. Every station is undermanned. Four of the hospitals are closed because the physicians in charge are at home on furlough. The churches should remember that the best-qualified young people are needed for this service. The Holy Spirit selected the two ablest men in Antioch to carry the gospel into the regions beyond. One missionary has stated that if the force were strengthened twenty-five per cent, its effectiveness would be increased fifty per cent.

In the time of her stay in the Orient, Miss Mattie Pounds made her home with Mrs. James Ware in Shanghai for about two years. When her health failed to such an extent that Mrs. Ware was unable to care for her properly, she was taken to the Red Cross Hospital, where she died. Miss Pounds gave the best years of her life to the Christian Woman's Board of Missions, and in that service did a monumental work. With tongue and pen and purse she did what she could to advance the interest of the Kingdom. Her grave in China will create a tie with the churches at home that will never be broken.

The following gracious note is from Kenred Smith, a Baptist missionary: "Please accept my warm thanks for the book, 'A Master Builder on the Congo,' by your forceful missionary, Andrew F. Henssey. I am glad to possess this record of the life and work of Robert Ray Eldred, that sincere, sane, and saintly missionary, late of Bolenge, who gave his life for the redemption of Africa. Your people may

well be proud of their Congo missionaries and thankful to God for the great work they are doing for the 'backward races' of the Bussira and the Juapa. We Baptists rejoice with you in the magnificent blessing which, under God, your missionaries have brought to the equatorial district of Congoland."

Writing on the education of the church at home, Dr. William Adams Brown dwells upon the importance of bringing the church to such a conception of the need of Christianity and the function of the church that foreign missions will be seen to be the very essence of the gospel. This is a work which must be done by our ministers and theological teachers, and until they have accomplished it our work for missions must rest upon a precarious foundation. We must have done once and for all with the departmental conception of Christianity, which thinks of missions as an addendum to something which is complete without it, and come to realize that there is only one kind of Christianity worthy of the name, and that is missionary Christianity.

Dr. Geistweit, in a recent address, called attention to a map which was printed in *Current Literature*. "I am accustomed," he said, "to maps of that sort—maps that say 'wet' and 'dry,' with the 'wet' in the black and the 'dry' in the white, but this map of black and white startled me more than any map I have ever seen. The black in it indicated the nations that are in conflagration, and the white in it the nations that are at peace, and I needed a magnifying glass to discover the white spot. And where will you find it if you study that map? You will find a little section in the central part of Africa, that has not yet been divided among the nations of the world; and where heathenism is greatest there is a white spot, and all the rest of us belong to the heaviest black spot."

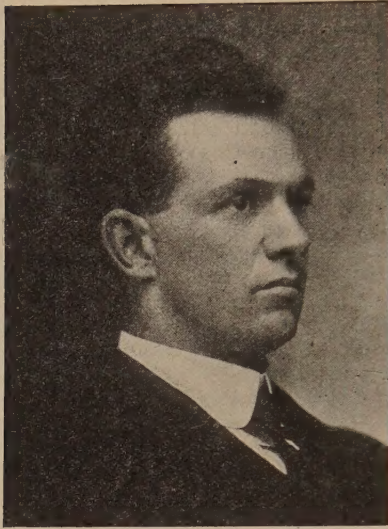
The readers of the INTELLIGENCER are asked to pray for the autumn evangelistic campaign in China. This is a movement to bring into the church large numbers of prepared groups of men in China, especially of the student and gentry classes. These men have been studying Christianity until they are able to make an intelligent decision for the Christian life, but have not yet done so. There are many men in China, especially of the gentry and student classes, who are convinced of the truth of

Christianity and are prepared to accept it privately, but have not yet been willing to join the church and enlist in religious service. In Tientsin there are more than five hundred such people, and in Peking an equal number, including members of Parliament and men filling other government positions.

The following magnificent words were spoken by Archdeacon Barnett at the Christian Missionary Society anniversary meeting: "With all the wonderful possibilities of victory before us, victory is being delayed. Are we ready for victory? Are we worthy of it? I have seen idols cast out to the moles and the bats. I have seen temples desecrated by the Chinese, their shrines destroyed. But I have seen such idols replaced, and the shrines rebuilt, because we were not prepared to occupy the trenches of idolatry that have been evacuated. I have seen a district of hundreds upon hundreds asking for teachers, and they have not been sent; and, God forgive us, the opportunity is past, and they don't want teachers to-day. Victory demands sacrifice; it is for you, for me, for the church to pay her share, and then there will be victory for Christ."

J. L. Street, of the little church at Cadiz, Kentucky, in sending in a check for \$600, to pay for their Living-link support this year, says that "It is a great pleasure that I am able to enclose our full pledge. We raise it more easily every year." We do not believe there is a congregation in the whole Brotherhood which has shown the fine results of the Living-link relationship better than Cadiz, Kentucky. A small church in a small town, with a membership of moderate means, it has risen to this beautiful undertaking in the mission field with a glad heart. Year by year the people show their enthusiasm by raising the missionary money easily and speedily. We have five hundred churches in our fellowship which could as easily be Living-links as Cadiz, and they would be as happy over the result as this fine little Kentucky church.

The Bishop of Rochester has called attention to the great symbolic painting on the wall of the Boston Library. "The artist has represented the religions of the East by figures of many shapes and colors, but they are all brodered upon something, and you become aware that that something is itself a shadowy figure—it is the figure



HUGH S. CALKINS;

Pastor Germantown, Kentucky. This church becomes a Living-link through the work of this energetic pastor, beginning in 1918. This is a great victory for a small church.

of the darkness which is behind all. Is not the symbolism eloquent of the deepest and most universal characteristic of Indian thought, popular and reflective? Am I wrong that China, where men will stand and see another drown indifferently, is without the secrets of life and light and love? Some of us have heard that intrepid and accomplished traveler, Mrs. Bishop, avow in public that her interest in Christian missions was constrained at first reluctantly by the discovery in varied experience how truly the world without the gospel lay in darkness and the shadow of death."

On June 26, 1866, when delivering an address on the life and labors of Alexander Campbell, at Bethany, West Virginia, D. S. Burnet spoke of Thomas Campbell as follows: "Luther in the sixteenth century contended for the Bible against the Pope behind battalions and princes, but Thomas Campbell, kindly as a spring morning and as radiant with divine light, fraternally approached Christendom, with a flag of truce, resting on the almighty arm. Knowing little more than his better-informed contemporaries, except this, *that the union of Christians is the crowning moral miracle which is to convert the world, with no other support than faith in*

our common humanity and our common Father in heaven, he issued his proposals for this gigantic enterprise of the composing of all differences and the union of Christians, especially the better-informed and the more pious, on the Word of God." We need to remind ourselves constantly that the supreme purpose of Thomas Campbell was the union of the people of God, to the end that the world might be evangelized.

SEND THE MONEY NOW.

We have just received the following letter from a superintendent: "I supposed our Children's Day offering had been forwarded long ago, but I just discovered that our treasurer has neglected to send it." This is not an unusual occurrence. Many treasurers forget, or procrastinate. Has your treasurer sent in the offering? Superintendents are urged to check up the treasurer and have the offering sent at once. At least 247 schools which gave last year have not sent their offerings for this year. The money may be lying in your treasury. Please send it in to-day.

CAMERON, W. VA., SURPASSES EUCLID AVE.

In the July INTELLIGENCER, we announced the new standard established by Euclid Ave., Cleveland. On Children's Day they had an attendance of 901 and an offering of \$1,450, (total amount, \$1,459.78) or an average of \$1.61 for each pupil present; but we had not heard from Cameron, W. Va. They had an attendance of 400 and an offering of \$700. This is an average of \$1.75 for each pupil present. Cameron thus surpasses Euclid Ave. by an average of 14 cents per member. So far as we know this is the record for the entire brotherhood. If other schools have surpassed this fine record we shall be glad to make further correction and announcement.

The pastor at Cameron is W. C. Fierce. He began his ministry there fourteen years ago. The church is active in every good work. They support as their Living Link Missionary Mrs. C. P. Hedges, of Africa.

THE WORLD WAR AND WORLD MISSIONS.

Harry Grover Kellogg, minister of our church at Delta, Ohio, has sent the following fine suggestion with regard to mes-

sages for the pulpit in these days of world suffering.

"I want to offer a suggestion. I am thoroughly convinced that in these awful days of world war that the only thing that can possibly save the church is that our pulpits shall place a new emphasis upon the *world-wide mission* of the gospel of our Lord. I am afraid that we have domesticated our God. My Lord's day morning sermons from now on will embrace the world. This is no time for hatred to enter the heart of the Christian. The idea of preaching one missionary sermon per year is all wrong: one hundred and four sermons per year filled with a world-embracing love would be more like what we need."

We agree with Brother Kellogg that this is the hour above all hours for undertaking the world conquest for Christ.

THE GENERAL FUND.

The attention of friends of the Society is invited to the need of building up the General Fund. It is from this fund that the salaries of the missionaries, and the salaries of the workers of every kind, and the current expenses of the Society must be paid. The employment of new workers and the opening of new stations multiply the demands upon the General Fund.

Special gifts are always needed, but special gifts are used for special purposes. Every building erected on the field is a charge on the General Fund. Gifts on the annuity plan are acceptable, but as long as the annuitants live their money is kept invested in interest-bearing securities. Money given on the annuity plan affords no relief for present and pressing needs.

Thus far this year there has been a gain in the gross receipts of \$59,320.36, but a gain in the General Fund of only \$14,639.36. The rest of the gain consists of special gifts amounting to more than \$20,000, and in annuities of \$23,325. It is apparent that if the work is to grow and prosper there must be a very decided gain in the receipts of the General Fund.

At the close of last year there was a deficit of \$29,000. This deficit was in the General Fund. If some friend or friends, instead of giving money for buildings or

other similar purposes, would give to the General Fund, thus enabling the Society to wipe out this deficit, the men charged with the management and maintenance of the work will be greatly relieved. Those who wish to give their money where it will do the most good, would do well to consider the claims of the General Fund.

THE BURDEN.

"O God," I cried, "why may I not forget —
These halt and hurt in life's hard battle

Throng me yet.

Am I their keeper? Only I—to bear
This constant burden of their grief and
care?

Why must I suffer for the other's sin?
Would that my eyes had never opened
been!"

And the thorn-crowned and patient One
Replied: "They thronged me too; I have
seen."

"Thy other children go at will," I said,

Protesting still;

"They go unheeding. But these sick and
sad,

These blind and orphan, yea, and those
that sin,

Drag at my heart; for them I serve and
groan.

Why is it? Let me rest, Lord. I have
tried—"

He turned and looked at me: "But I have
died."

"But, Lord, this ceaseless travail of my
soul!

This stress! This often fruitless toil

These souls to win!

They are not mine. I brought not forth
this host

Of needy creatures, struggling, tempest-
tossed—

They are not mine."

He looked at them—the look of One Di-
vine!

He turned and looked at me: "But they
are Mine."

"O God," I said, "I understand at last.

Forgive, and henceforth I will bond-slave
be

To the least, weakest, vilest ones;

I would not more be free!"

He smiled and said, "It is to Me."

—Lucy Rider Meyer, in "*Advocate and
Family Gardian*."

EDITORIAL.

The Society's Income.

The Des Moines Convention recommended that \$600,000 be raised this year for the work of the Society. In view of our numbers and resources and in view of the vast amounts that are being given for the war, this is a modest sum. As a people we are abundantly able to give \$600,000 for Foreign Missions. We could give twice as much and then not approach the limit of our ability. If the work begun is to hold its own, our giving must be on a larger scale than hitherto. Prices have gone up, and are going higher every day all over the world. The cost of living and of equipment of every kind is greater than ever before. The missionaries must live; the native evangelists and pastors and teachers and Bible-women and nurses must be supported. If they are dismissed and the out-stations and schools closed, much of the work done will be undone. The deficit should be wiped out of existence before the Kansas City Convention. The deficit is not large, but it is a serious hindrance to the work and prevents any forward movement. The cut of ten per cent in the salaries of the missionaries should be made up to them. A great people possessed of boundless wealth should see to it that this debt of honor is paid and paid in full before the missionary year closes. We must do this to save our face before the world and to make our record clear before the Lord. If the churches and Bible-schools and Christian Endeavor Societies and individuals will do their part the funds needed will be forthcoming. The \$600,000 will be exceeded, and the work in every field will receive a mighty impetus, the missionaries will be heartened, and Christ will be greatly glorified.

A Notable Gathering.

Never before in the history of the Disciples was there such a large gathering of their foreign missionaries as that which was held at Indianapolis from June 19th to June 22d. Fifty-two missionaries, including those on furlough and those who go out this fall, were in attendance at this remarkable Conference. For four days they met and discussed the conditions in the far parts of the earth, and in the spirit of prayer and consecration faced the tremendous tasks laid upon them as Christ's representatives. They were to go to South America, Mexico,

Tibet, Africa, Philippines, Japan, and China. What a wonderful fellowship it was as these who were soon to be separated by so many thousands of miles became acquainted with each other and with the friends at home who were planning with them! The influence of those hours will last through the years in the lives of all who were there.

Numerous papers were read and addresses given both by the missionaries and members of the Boards. Time was given for free discussion, which proved most profitable. The

Conference offered an opportunity for a closer understanding between the field and home base that could have come in no other way.

On every hand were heard words of praise for the gracious hospitality of the Christian Women's Board of Missions. The College of Missions is admirably adapted for caring for such a crowd, and practically all those in attendance were assigned rooms in the building. The spacious dining-room accommodated the entire crowd, which gave a social opportunity that could not have been surpassed. Not a thing that could minister to the comfort of the guests was overlooked by the good women in the Mission offices in Indianapolis.

Perhaps the most outstanding event during these days was the meeting held Wednesday night at the Third Christian Church, where T. W. Graf-ton ministers. This meeting was open to the public, and was attended by a large and appreciative crowd. The missionaries sat in the choir, and each one gave a brief message in a few burning sentences that brought home to

the hearers the command to "go" as never before. No one sat through that hour unmoved, and the need of the unfortunate people in the Christless lands will forever be more vivid and compelling in the hearts of those who heard these consecrated men and women.

We doubt if anything could have been more heart-searching than the personal word given by each of the new missionaries at the noon-day lunch on Thursday. What a fine group they made! One after another they told what had led them into this service. What a revelation of the leading of God and of the holy passion in carrying out his commands! New courage and faith came as we listened. God has not forsaken his world. The prince of darkness is not to rule. In spite of the darkness of war and sin, the Prince of Peace is to reign. That quiet but determined group of young people surrounded by the veterans of Christ's army still able for many years years of service shall be pictured in our hearts whenever we are tempted to lose faith or become discouraged.

The Fruitfulness of Missionary Service.

Dr. Charles Hodge, the famous Princeton professor and author, wrote of the missionary as follows: "What I have done is nothing compared with what is done by a man who goes to Africa (or to the South Seas) and labors among the heathen tribe and reduces their language to writing. I am not worthy to stoop down and loose the shoes of such a man." That was the estimate of a missionary and his work by one of the foremost theologians in the world in his day, a man whose books were read wherever the English language is spoken.

Sir Henry Durand, a man who did much for India, said that, compared with Duff's service to humanity, his

own work was "a flash in the pan." And who was Duff? He was a man who served as a missionary for forty years. Lord Lawrence, one of India's great viceroys, said that as much as England had done for India, the missionaries had done more than all the other agencies combined.

Robert A. Long said in public that the man who goes out as a missionary does more for the Kingdom than he has done. He said that after he had made his memorable pledge to the Men and Millions Movement, after his gift to the Christian Hospital in Kansas City, after what he did to endow Bethany College and Missouri Bible College, after building the Sallie

Long Read Hospital in the Philippines, and the Margaret K. Long Girls' School in Japan, and after his other innumerable and handsome gifts to the Lord's work at home and in the regions beyond.

Sometimes when a young man of ability and culture and leadership proposes to become a missionary, Christian people tell him that he is throwing his life away. In many cases they convince him that such is the fact, and he remains at home and misses the greatest opportunity that ever came to him. Sometimes parents feel the same about their children. They protest against their going to the mis-

sion field because they can find more remunerative work at home. They should know that there is no place where a man can spend his life more fruitfully than in some part of the world where Christ is unknown.

Here is what two missionaries said about their work: John Williams: "I still feel that the work of a Christian missionary is the greatest, noblest, the sublimest to which the energies of the human mind can be devoted." After fifty years in the service, Christian Frederick Swartz said, "The work of a missionary is the most honorable and blessed service in which any human being can be employed in this world."

Some Forget.

The missionaries are on the field, doing faithful, downright hard work, day by day, but some of the friends *at home forget*. The American and English staff now comprise nearly two hundred. These of course must be fed and clothed and housed; they must provide things honest in the sight of the heathen world where they live.

The missionaries have serious problems. The increased cost of living on the mission field, as in the home land, is a new, present-day source of anxiety. The increase there has been quite as great as here. *And this some forget*. Let us show our fellowship with the workers by entering into the sacrifice they are forced to make. The situation in Asia and Africa is even more delicate than in America. This fact the friends of the missionaries should recognize and appreciate. *But some forget*.

It costs more to do the work now on the foreign fields than in other days. The outlay, to illustrate, for the support of the whole body of native workers, numbering nearly one thousand, shows marked increase. This must be so in the world's present economic con-

dition. Rice and all other grains, as well as vegetables and fruits of all kinds, have reached a higher level of cost than at any time in many years, if not the highest ever known. All governments and trades and commercial enterprises are forced to recognize the present situation.

The cost of medicines and other necessary supplies from America is greater than in former years. The price of some medicines is multiplied many times. The medical missionaries and the hospitals must have their usual necessary equipment. *This some forget*.

A number of children of missionaries must remain in America, that they may have school advantages. This is one of the very greatest sacrifices missionaries are called upon to make under favorable conditions. It is even greater when everything costs more. With most missionaries the leaving of their children is the severest test. To miss the joyous life and companionship of a child for six or seven years, leaving them at ages ranging from ten to thirteen or fourteen, pulls hard upon the heart strings of parents and chil-

dren alike. The cost of living and general expenses in America has increased, and is still growing. This fact is an added problem for the missionary to face. *But some forget.*

Some large and well-to-do churches have forgotten that the missionaries are out on the rim of the world. These churches have done nothing to carry on the work this missionary year. The work moves forward, but not with their help. They have forgotten. The chill of their indifference is felt around the world. Not only so, but it is felt in the church itself. It must be so. There are not as many churches standing by the work as there were one year ago. *Some forget.*

The United States over-subscribed the *Liberty Loan Fund* by about fifty-two per cent, and the Red Cross Fund by fourteen per cent. We all rejoiced over this patriotic uprising. This illustrates what can be accomplished by a united and enthusiastic effort.

Many, many think of the missionaries on the field and pray continuously that their work may not be interrupted.

Thousands of our people bought Liberty Bonds. We rejoice that they have done so. Their hearts will be

drawn to our American boys on the battlefield. At the same time we must not overlook the missionaries in the forefront of the battle in Asia and Africa. A valuable suggestion has been made. It is this: Let those of our people who bought the Liberty Bonds now turn them over to the Foreign Society for the support of its work. They are as good as cash. The churches should be making offerings during August and September. The time for the books to close draws near. Only sixty days more before the year closes. Many churches have been saving up money for missions, no doubt. That portion intended for Foreign Missions should be sent on to the treasurer.

If the friends are not very active during the next two months the situation in respect to the churches and the Sunday-schools will be discouraging.

A number of new missionaries will sail for their respective fields during September, and a number will be returning who have enjoyed a much needed and refreshing furlough. Let us not forget them after the affectionate farewells have been said and they are out of sight of American soil.

Slackers.

This is no time for slackers. The government is on a still-hunt to locate every slacker in the land. The slacker is not only a disgrace to himself, but also to the nation. "For him no minstrel rapture swells." The new national and international conscience condemns unreservedly the slacker. Our patriotism no longer condones the individual who tries to evade his clear call to duty.

But what about the Christian slackers in these crisis days of world-wide endeavor? It is quite evident that many are not living up to their obli-

gation in face of the great world-task of our Lord.

1. *There are Slacker Churches.* Many of our churches give nothing from year to year for the Foreign Missionary task. No call of the distressed, and suffering, and dying pagan peoples appeals to their sympathy. There are great populations of the earth without any missionary, but such a condition does not concern some of these indifferent and self-satisfied churches. If some of these churches had seen the vision of the man of Macedonia that Paul saw, they would

turn over in their self-complacency and go to sleep again. What shall we say of such churches which know their duty and do it not? The new word can well be applied to them—"slackers."

2. *There are Slacker Sunday-schools.* Out of about 8,500 Sunday-schools about one-half give nothing to Foreign Missions. They do not give the Children's Day program, they do not observe Children's Day with an offering, and they do not make any offering during the year to the extension of the Kingdom of God beyond the seas. They do not recognize the Great Commission. The ringing commands of our Lord are lightly set aside. They turn a deaf ear to the millions of heathen children crying for the bread of life. A great multitude of our Sunday-schools must be classified as "slackers."

3. *There are Slacker Christian Endeavor Societies.* Many of our Endeavor Societies also fail to live up to their Christian obligation and opportunity. The Endeavor Movement now numbers about four million. Of these

about three million are in North America. This leaves a great untouched field of young people in all lands who are waiting for the help and guidance into the larger life by the American Christian young people. Eleven hundred and twenty-six Societies have responded to the world-call thus far this year. What shall we say about the rest?

4. *There are Individual Christians Who are Slackers.* When they read the Great Commission they act as if it were not binding. The "go" of our Lord is lightly cast aside as if it were merely a human convenience. "Go teach all nations" is interpreted by them to mean nothing. No command or precept seems to move them. They act as if they really felt that a Christian could still be a Christian and willfully disobey the commands of Christ. There seems to be only one good word these days to apply to such persons who confess to love the Lord, yet who do not his bidding. We used to call them anti-missionary or omissionary. Now they should be called slackers.

Delinquent Sunday-Schools, Attention!

This word to the great host of loyal Sunday-schools and Sunday-school workers. For the month of June the receipts from the Sunday-schools alone were \$55,367.30, and for the first nine months of the present year, \$58,658.65. This is a gain over the corresponding time of last year of \$1,999.17. We are rejoicing in this large sum given by the Sunday-schools and in the fine gain they have made. However, there is one disappointing feature. While the amount given has been increased, there has been a loss of **247 contributing schools**; that is, there were 247 more schools gave during the first nine

months of last year than have given for the corresponding time this year. This no doubt is due to the fact that a good many schools have taken their Children's Day offering, but have not yet forwarded the money. Every Sunday-school is urged to send in its money immediately. If we can increase the number of contributing schools, as well as the amounts given, we may yet reach our slogan of "\$125,000 from the Sunday-schools." By the time this item is read, only two months will remain of the present missionary year. Our books close September 30th. *We urge every school to act and to act immediately.*

The Gain Increases.

All friends of Foreign Missions will rejoice in the increased gains in the receipts of the Foreign Society. The total receipts for the month of June were \$89,913.46. This was a gain over June of last year of \$18,687.48.

For the first nine months of the present missionary year the receipts are \$273,629.11. This is an increase over the corresponding time of last year of \$59,320.36.

This gain is made in each department of the work except bequests. That is, the churches have gained \$4,364.90; the Sunday-schools have gained \$1,999.17; the Christian Endeavor Societies have gained \$2,201.91. Individual gifts have increased \$22,461.63, and there has been a gain of

\$23,325.00 in Annuities. This normal increase in all departments is most encouraging.

From many sources comes the word that there have been many more extra calls this year than usual. Yet the almost unanimous verdict seems to be that the great work of extending the Kingdom of God must not only be kept up, *but that it must be increased.*

Let every department of the work keep up the present rate of increase, and we will surely reach the \$600,000 by September 30, 1917. With this great spirit moving throughout the Brotherhood, it will not be considered visionary to begin to talk about the time when the receipts of the Foreign Society will be \$1,000,000 a year.



Graduates of the Union Bible Training College, Nankin, China.

CONTRIBUTED ARTICLES.

Recollections of Thirty Years of Medical Service in China. No. 1.

DR. W. E. MACKLIN.

After spending nearly two years in the study of the language, I opened up a small dispensary in the busy south part of the city of Nanking. I did not advertise, as I wished the work to grow gradually and leave me time for further language study. I wished also to have successful cases as my advertisement. When my practice was well started, the patients assembled in the chapel and I preached to them before caring for their physical needs. Each patient received a portion of Scripture and some tracts. I sometimes spoke for one or two hours a day in my chapel. I made a number of my own tracts, adapting them to the needs of the people and illustrating with stories from Chinese literature or folklore. Beside the dispensary I had some beds in Chinese buildings, and had a good deal of surgery. I well remember my first cataract case, and how important it appeared to me. To think of restoring sight to the blind in this great city and country; but if I failed, what an irreparable loss! Even the most expert operators sometimes fail. My first case was a success, and both doctor and patient rejoiced.

As soon as possible we began to get pay from those able to afford it; but we aimed "to help the poor at the expense of the rich."

During his furlough F. E. Meigs presented the claims of the medical work at the Allegheny Convention and secured funds to build a fine hospital. A. M. Atkinson started the contributions with a gift of \$1,000. By 1892 the hospital was finished and our

work was increased, although we had already started a small hospital and dispensary in the northern part of the city. When we opened our fine new hospital there was such a good feeling that the leading business men and scholars gave us a house-warming, firing firecrackers and presenting many complimentary scrolls. About 150 were invited to a feast in one of the big wards. I had the pleasure of having Dr. Butchart as a genial colleague in the early days of the hospital. Dr. Butchart was a homeopath and I a regular; but we each read the other's books and lost our prejudice. Dr. Butchart and I became physicians for the Treasurer, on account of Dr. Butchart's successful care of a patient during my absence.

One of the most interesting cases that I saw in these early days was that of a leading tea merchant who had been stabbed through the neck into the mouth by a relative whom he refused to supply money for his opium-smoking. There is more family solidarity in China than in America, and the Chinese care for poor relatives; but this tea merchant drew the line at opium. Though he nearly bled to death, and the Chinese doctors had torn the skin from a living chicken and applied it to stanch the bleeding, he finally recovered, and to this day calls every year. He wants to take me for a trip to one of the noted mountains of China to show his gratitude after over twenty years. He is, I hope, nearing salvation, though it takes a long time to convert some Chinese.

We have treated all classes. For a long time we visited the palace of the viceroy, Cheu Fu, to attend his son and other members of the family. He gave me over a thousand dollars for my work, and is a good friend yet. He read and praised books I had translated, such as Green's History of the English People. His successor wrote a fine preface to this book, telling how much it helped him to understand constitutional history. This was Viceroy Twan Fang, who traveled around the world studying constitutional history before the Revolution. Twan Fang gave some hundreds of dollars to the hospital and his successor gave \$1,000 (Mexican). Mr. King, a rich man from Hankow, was traveling with me on the river steamer, and himself suggested giving me money for my philanthropic work. I asked him to come and see the hospital. He bought for me three acres of land to extend my work. Later he gave me his note for \$3,000 (Mexican) to build a contagious hospital. He lost his wealth in the revolution, and has not paid the money yet. Another rich man, Mr. Chwang, joined the church, and when his grandson took cholera he prayed to Jesus and he recovered. With the advice of his grandson, he came and placed \$1,000 on the communion table to help the hospital—a thank-offering to the Lord for his goodness. Later he gave me \$2,000 to build a contagious hospital, and \$1,000 to the Meigs School. It is sometimes awkward in dealing with these rich folk. They think they own you because they give you money.

Once when I stopped in Mr. King's home in Hankow and was invited to a big feast in his great dining-room, just before the feast he asked me if I objected to singing-girls at the feast. I said I did, and refused to go to the feast. It did not break up our friendship, though there was a severe strain. I visited a big temple with his son,

and he had no change and asked me to lend him a little to worship the idol. I emphatically refused, and as the young man believed in the gods, he was very much offended. Once our leading general, who took a fancy to me and used to give me thirty dollars a month for my poor patients, asked me to a feast where they had singing-girls; but I refused and expressed myself pretty emphatically. This pretty well broke off pleasant relations. It ought to be the privilege of the rich to help a good thing, and his gift should have no strings on it. A goodly number of the rich and official classes are about as moral as those who saw the dance of Herodias at Herod's feast. For many years I was the imperial maritime customs physician at this port. I was also physician for the British consulate, and for a year or more to the Shanghai Nanking Railway and Tientsin Pukeu Railway. These positions helped the finances of the hospital considerably—a few thousand yearly. Sometimes one meets very pleasant people. A Mrs. Yuen, wife of an officer in the London-Paris legation, called me in to see her child, and later Mrs. Macklin formed a very delightful friendship with her. Her brothers called me in to see one of them with tuberculosis, and were very rude to me, to pay me up for rude treatment they had received from the customs officers in Boston, so I could do nothing for the young man.

Caring for the troubles of the rich would hardly manifest the spirit of Christ. A physician in China should show the spirit of the man who "associated above with princes and rulers and below walked the street in company with beggars." It is the work among the very poor who have no hope that shows the good Samaritan—"sick and ye visited me." I took in my first poor patient before I had a hospital. I saw him on the road about to die and took him to a schoolhouse

we had opened. I worked with him, but he died, and I got into trouble with the lower officials. When the hospital was built I began to take in many of the Lazarus type. Patients with fevers, pestilence, malignant malaria, dysentery, cholera, skin diseases, eye diseases, insane cases, gangrene, carbuncles, abscesses, and all kinds of surgical diseases needing operation.

I once was going downtown in the winter and a poor fellow was lying on his back with two blackened limbs gangrened from a burn first and later frost. I took him in, cured him of the

opium habit, amputated both of his legs, and he recovered. Some helped and gave him a little capital to peddle.

One boy brought his brother on his back (they were famine refugees). The landlord took half of the famine crop of rice and the poor family became destitute refugees. I once took in a raving maniac and he ran away almost naked in the cold winter. He came back with both legs nearly frozen, but we rubbed and cared for them all night and saved them. Strange to say, the young man suddenly got quite well, and we had him teach the other poor fellows to read.

The Christianization of Japan and Its Significance.

PAUL SHOICHI IMAMURA.

[The author of this article was brought to Christ through Miss Mary Rioch. F. E. Hagin helped him to decide for the ministry. Both missionaries of the F. C. M. S. He has been a student in Transylvania University and the College of the Bible for two years.]

"Can Japan ever be a Christian nation?" I often hear very pessimistic opinions about Japan missions. So



I feel that I must make a plea for the missionaries and Christians in Japan. The number of baptisms may be very small compared with some other mission fields, but we must be reminded that we cannot estimate the

contributions of Christianity merely by the number of baptisms. We must take into account the quality of the Christians. On the whole, I can say that the Christians in Japan are from the intellectual and leading classes.

Let us consider, first, what contributions Christianity has made to

Japanese life; and second, its world-wide significance. Yet I realize that it is a difficult task to analyze the social and spiritual life of any nation, and to analyze definitely the contributions made by the teachings of Jesus.

Since this is true, I will, therefore, try to enumerate only some of the fundamental contributions of Christianity to Japanese life. First, the rise of the Monotheistic idea. Shintoism and Buddhism gave a pantheistic belief to the Japanese. But to-day the majority of the educated people believe that there is one God.

Secondly, the increase of the ethical element in religion. It cannot be denied that the ethical element was not strong in the old religions; but at present the idea that God is the center not only of the physical laws, but also of the moral laws, is gaining.

Thirdly, the growing sense of a need of a Savior. Buddhism has no idea of a Savior. But to-day we find the conception of a Savior increasing among the Buddhists, and especially among the reformed Buddhists.

Fourthly, the growth of the democratic spirit. The idea of social classes was very strong in feudal days, but this is being abolished and the democratic spirit is being spread all over Japan.

Fifthly, the improvement of the position of women and children has gradually increased since the introduction of Christianity, and this has contributed to the improvement of home life, as well as to the social life.

In addition to the fundamental contributions, I can enumerate a few secondary contributions.

First, the development of education. The student of the history of education is familiar with the idea of universal education of Martin Luther. This idea of universal education of Protestants made a wonderful contribution to Japanese life.

Secondly, the improvement of practical life. As a race, 'Orientals are visionary and speculative in mental habit, and their practical life is often neglected. But the Western civilization which came with Christianity has taught us the practical life and appreciation of human experience and history.

Thus Christianity influences all phases of the life of the Japanese—family life, social life, and the practical life as well as the spiritual life. Whether we recognize this or not or whether we are duly grateful, we cannot deny that Christianity brought to us by the missionaries has made the present civilization of Japan.

It took the Christian churches under the Roman Empire four hundred years to destroy polygamy. Who will say that Japan is slow in eliminating polygamy? The progress of the Japanese in this respect is unparalleled.

There may be some who think that in Japan Buddhism and Shintoism are very strong. They are strong, and yet they are always making adjustments by picking up the best elements

from Christianity to fit themselves to the new environment.

I am reminded of the remark of a professor of an American university that Japan should not accept Christianity, for Japan is strong as a unit, but she will become weak if the individualism of Christianity develops among her people. I agree with him, if Christianity is a religion which emphasizes individualism to the extent of leading its believers into selfishness. But we understand Christianity differently. It is a religion of service.

There is a wonderful similarity between the Roman Empire of the first century of the Christian era and modern Japan. In Rome there came in all kinds of religious and philosophies in addition to their own, from the East and from the West, from the North and from the South. Each one vied with the others and struggled with the others for existence. 'You can imagine the atmosphere of this age, the state of confusion which produced Cato in Rome, Plotinus and the Neo-platonist and Philo of Alexandria. And you can recall to your memory how Christianity, in spite of difficulties and persecutions, eventually gained supremacy. What I have said about Rome is true of Japan to-day.

Tokyo is the Alexandria where the Old Testament is translated into Greek, the melting-pot of the different civilizations. There is a Philo who is trying to compromise Christianity with Shintoism. I know a man who, after he had studied Christianity and Shintoism carefully for over twenty years, tracing the stock of the Japanese back to the lost tribe of Israel, declared recently that the very promised Messiah of the Bible is the Japanese Emperor, and the promised nation is the nation of Japan! It may sound absurd to you, but this is an example of the state of confusion now existing in Japan and the efforts to compromise.

There come in all kinds of religions and philosophies and all social movements, such as man against woman; religion against science; labor against capital; individual against state. Here is the Tolstoi association, which is utterly devoted to the investigation of the teaching of Count Leo Tolstoi, the sage of Yasnaya Polyana of Russia, by the side of which there is another group which is trying to restore the old Confucius and Mencius teachings. The birthday of the Japanese Emperor and the birthday of Shakespeare, the birthday of Buddha, as well as Christmas Day, are celebrated in this same city, each one of them making a great effort for their cause.

However, I am glad to say that in spite of this confusion, Christianity is making headway very rapidly, and I would like to believe that the future history of Japan will follow that of Rome. It is my happy dream to think that we will accomplish this great work of the Christianization of Japan within two hundred years, a work which took Rome four hundred years. To accomplish this work, we need great efforts, and your help will be needed to overcome all the difficulties which will be encountered in the course of progress. We need more missionaries and we need your prayers for the conversion of Japan.

The significance of the Christianization of the Island Empire:

First, the Christianization of Japan may mean the evangelization of Asia as a whole. Students of geography know what an important situation Japan holds in the Orient geographically. Japan is the door of the Orient. She holds the key to unlock it. Rome was a door of Europe through which Christianity entered. As long as we remain a Buddhist nation, Asia cannot keep from the influence of the Buddhist missionaries. I have recently read this statement in a Japanese magazine, that the Presbyterian and

Congregational Churches, even if they are still weak, sent sixty missionaries over to Korea and Manchuria last year. And so I think that it will not be too much to say that Japan is the door through which Christianity must enter Asia.

Secondly, the evangelization of Japan may enrich Christianity itself. Christianity is originally the religion of Asia, and I think that there may be some things that can be brought to light only by Orientals. Christianity is larger than any human organization or institution. Christianity is the world religion. It will survive forever. It is like the sunlight under whose white rays green leaves and flowers of yellow, red, blue, and purple can flourish; and under whose white rays all the races of different colors can enjoy their lives. I would like to believe that the Christianization of Japan will add some beautiful color to the content of the teaching of Jesus. It is our greatest ambition as Japanese Christians to add to Christianity the pink of the cherry blossoms which bloom peacefully in the sunny spring around the shore of the Kingdom of the Rising Sun. We think that this is the best way we can reward your untiring efforts.

Thirdly, the Christianization of Japan will have a singular significance to the relations between the United States and Japan, because it will insure eternal peace between these two nations. I have often heard in this country that war between these two nations was inevitable. It may be inevitable if you think it inevitable, but we Christians do not think so. It is not inevitable, since it is within our power whether we fight or not. We, as followers of the Prince of Peace, must endeavor to bring the Kingdom of heaven upon earth. We have already had an instance of this kind in the trouble four years ago between these two nations over the California

question. We, a few missionaries and Christians in Japan, made great effort to avert a dreadful war between these nations, and we finally succeeded.

The Christianization of Japan has a world-wide significance. We are very grateful for the missionaries, and we will try our best to respond to their work in building up the kingdom of heaven.

Looking toward the future and the

great undertakings which are resting upon our shoulders, we should be reminded once more of the command of Jesus Christ: "Go ye therefore, and make disciples of all the nations," and then we can not help but pray "Thy Kingdom come" with a new spirit. I am sure that this nation is fitted to carry out this great program.

Lexington, Ky.

Visiting a Buddhist Monastery.

C. H. HAMILTON, PH.D.

I must tell of some of the impressions gained in the big monastery of Bao Hwa Shang. This spring it fell to my lot to conduct 105 university students on a pleasure jaunt to this place. It is the practice of the Chinese government schools in the city to go out *en masse* a couple of times each year to some place of historic or recreative interest. The boys of the University of Nanking asked for this privilege this year. But the day selected for the trip came just after a Chinese festival, when everybody was tired out from tramping out to the Ming Tombs to witness a tree-planting celebration, so only a small number of the entire student body went, and it so chanced that I was the only faculty member along. But even then the crowd was not an insignificant one. We took a train in the early morning to the village of Lungtan, about an hour's ride from Nanking, and then walked a distance of five or six miles over a little plain and up a beautiful grove-covered mountain, on the top of which is situated the Buddhist monastery, which is a central school of training for the priests in the temples of this region. The buildings, rambling and picturesque, interspersed with courts and hiding away sundry images of Buddha in various rooms, nestle comfortably in the midst of a glorious bamboo grove. Priests by the

hundreds, clad in voluminous robes, were strolling among the courts and corridors or chanting and burning incense before some of the images. We learned that we had arrived at a time of great activity in the monastery. Over 1,000 priests were gathered there, and many new priests were being trained in the ritual. It was my third visit to the place, but I felt again the thrill as of having suddenly stepped back into the Middle Ages and beholding in actuality what used to live only in my imagination and sensing afresh the weight of the hoary centuries that oppress this ancient religion.

But my young companions did not give any evidence of being overawed by the situation. The athletic ones lost no time in doffing some of their garments and getting out in the great main court for a good game of catch, much to the curious amusement of the priests, who lined the corridors on both sides and hee-hawed as heartily as any one when somebody missed a ball or went scrambling after it in undignified fashion. I was amused, too, though for a different reason. The incongruity of twentieth-century baseball in the heart of a Buddhist monastery could not but seem funny. The other boys meanwhile were strolling about to satisfy their curiosity among the labyrinthine recesses of the place. It was most interesting to get their

reaction to it all. When they were solemnly shown some "dragons" in a glass jar in the possession of an old priest, the biology students at once recognized salamanders. When they had climbed to some stone huts at the top of the mountain and saw the dirty priest in each one, wearing the same rags the year around and spending his time in chants and meditation, they pronounced such procedure "foolish." But the thing which most struck them with amazement and disgust was the drilling of the novitiates in the ritual. In one large room these new priests were drawn up in two long lines facing one another. At either end there stood between the lines a priest holding in his hand a bamboo switch. One of the priests would chant a certain section of the ritual, while the learners, with fear and trembling, went through the various movements, placing of the hands, bowing, and folding and unfolding a certain long piece of black cloth which each one had. Like all drills, it looked quite well when all moved together. But woe to the one who failed to make his bows at the proper time or in the proper way. Upon his shaven pate descended the switch of the teacher, sometimes as many as seven or eight times, and layed on with no gentle stroke. The stricken priest would cringe and cower under the sting of the blows. Some of them were old men, and it seemed pathetic indeed to see them treated along with the others like animals being trained in their tricks for the circus. In justice, however, it should be said that the little boys were treated with a little more regard for the requirements of their age. In some cases they were simply rapped sharply over the knuckles and given a little special instruction. The university students looked with astonishment at this scene, most of them never having seen the actual training of priests before. I could not forego playfully asking

them whether or not they would like to be Buddhist priests and received some decided negatives. The majority of them had been early trained in Christian schools, and I think this observation of Buddhism in its work-day apparel doubtless helped them to become a little more conscious of the gulf that separates this worship from that of the Christian.

Another sight which further impressed the blind futility of popular Buddhism was that of six priests in the library seated around a table learning their chants. Each held in his hand a copy of one of the classics. One of them held in his free hand a stick with a large knob on one end with which he pounded rhythmically a large hollow piece of wood called the fish-head. In time with the rapid beat of this wooden gong all six read the characters before them. But whatever lofty speculations lay back of the words, whatever golden thoughts of the gentle Gautama, whatever noble expositions of the eight-fold Path were all lost on the ignorant chanters. To them the page was an array of characters with certain sounds attached to them—nothing more. Some of the students looked over the shoulders of the priests to see what the book was about, but shook their heads. "We cannot understand it," they said. "Very likely it is but a translation of the sounds of the original Sanscrit." Later we learned that the school at Bao Hwa Shang does not teach the priests the doctrines. All of its organization and paraphernalia exists but to drill them in the temple ritual.

Once before when Dr. Macklin and I alone had visited the monastery we had asked for some well-trained priests to come and talk with us concerning the doctrines of Buddhism, but were informed that the place had no such a one. And so the good doctor had to call for one of the classics and him-

self translate portions of it to me. We were confined to our own comments thereon. That time the old abbot of the place sat by smiling benignly and reminding us from time to time that

one can never understand Buddhism without thoroughly espousing it and learning its wonders by experience—the old familiar contention of mysticism in all times and places.

The Christian Girls' School Twenty Years Old.

EFFIE MC CALLUM.

The Christian Girls' School, of Nanking, China, opened this year, the twentieth year of its existence with over a hundred girls, an increase over last year at the beginning of the school year. It was a time of special interest to me, not only of the significant year in the school's history, but also because it was my first experience here at the commencement of any school year. I think I was as excited as those girls who had been here all summer, watching the gate house for each new arrival or return of an old student.

The day before registration was scheduled they began coming in groups of twos or threes with parents or friends. If there had been any question in my mind as to whether or not I was in China, one glance at the baggage would have been sufficient answer. It was a sight Oriental in the extreme. All kinds of boxes, wooden or tin, painted or plain, rolls of variously colored bedding; wantans, a large net-covered open-topped basket, without which travel would be impossible in China, from which protruded wash basins, rice bowls, articles of wearing apparel, and other accessories were carried in by the coolies to the sterilizing room, where everything that is brought in from the street is first disinfected as a safeguard against contagious diseases and the ever-present creeping creature. It was a busy, happy day, with old students to greet and new students to welcome, places to be assigned in the crowded

bed-rooms, and classifications to be made as to grades.

We are all settled now, though crowded, and all the girls are busy about their school duties. It is a joy to watch them, because they work so willingly and faithfully. In addition to their school duties, groups of them go out every Sunday afternoon to the hospital, church, or homes of the women, telling the glad story and singing to all they can gather together.

This twentieth year, as we think over the progress that has been made, our minds turn to our present needs. One great need is additional foreign teachers. At present the entire administration of the school, which is no small task, besides a large part of the teaching, is done by Miss Lyon, because there is no one to help. The other, and very pressing need, is that of additional buildings to relieve the crowded condition of class and dormitory rooms. In some rooms two or three classes are held simultaneously, and all the dormitory rooms are too crowded for proper ventilation. The walls of the kitchens are on the verge of falling in; besides, there is great danger of fire breaking out from the cook-stoves, which are old and dilapidated. In case of fire it would be nearly impossible to save our girls, because of the stairways, which are few and narrow. Every inch of space is being utilized. It would be hard to imagine a more congested condition, and yet carry on school work. Some girls have been discouraged from en-

tering school, and yet others encouraged to live in their homes and only come as day pupils, in order that we may have more room. Is it not a pity that our work should not only be hampered, but also hindered because

of lack of proper equipment to carry it on? The God whom we serve has spared nothing to save us. O let us not limit him by our short-sightedness in meeting this glorious opportunity of working with him!

A Mungeli Village.

STELLA FRANKLIN.

In addition to my school work, I have been able to make several village trips with Miss Fleming. These visits



have been to the villages we believe to be about ready to become Christians.

The majority of these people are among the "Chungia" branch of the Satramis, but recently we visited a

village of the branch called simply "Satnamis."

Mr. Saum, Hera Lal and other evangelists, Miss Fleming and I, with the Bible women, camped some days in this village. The name of this village is Gatapara, and is a place where we hope to open a school this year.

A Christian widow named Narbadda lives in this village. For some years she was a nurse in the Wesleyan mission, where she became a Christian, but now she has come back to live in her own village where she has fields. Her son, still in the Wesleyan mission, was with her at the time of our visit. It seems that these two have done much in the village to prepare the villagers to be come Christians.

The Gotin (owner of the village) is a widow. We found her very friendly with Narbadda and ready to welcome us to her village. She owns other villages also, and she took Miss Fleming and me to visit the more important families in these and in the neighboring villages. She listened attentively to

the Gospel stories as told in the various places.

The next day after our arrival she informed Hera Lal that she would like to eat with us, but was afraid of some of her people. She has a grown grandson who lives in this village and is in sympathy with her, but a son in another place is very much opposed to anything so progressive. Eating with us would, of course, if known, break her caste, which practically meant that she is ready to become a Christian.

We sent her an invitation to dine with Narbadda and us that evening, while Mr. Saum invited her grandson and Narbadda son to take dinner with him in his tent.

Miss Fleming stayed at the tent to help the cook prepare the unexpected feast while I went with the Gotin and our Bible women to visit another village some distance from our camp.

For one Indian cook, new to service and slow in movement, to kill a goat and cook a dinner for eighteen people is a big undertaking and the time was entirely too short, but it was about ready at the time, 7:30 P. M. Mr. Saum and the evangelists had announced a magic lantern entertainment for the evening at the Gotin's house, and the people came pouring in from the surrounding villages and stopping in front of our tent before dinner was ready.

The Gotin came nervous and excited, afraid the people would know she was about to break her caste by eating with us. She suggested that we send the food to her house where

she could eat it secretly, but we persuaded her to sit in the tent and eat with us. We dropped the curtain over the door and Miss Fleming watched outside while I ate with our guests.

The Gotin ate hurriedly the meat. She did not even take the dal, which was her usual food, but seemed determined to eat that which would break her caste the most effectually. She left hurriedly and met her guests as usual. We feared she would repent, and be cool with us the next day. But we found her quite happy in the morning, and she went about with us as usual. Her grandson talked freely with Mr. Saum and Hera Lal about

becoming a Christian. When we visited the other people in the village without the Gotin they all said that they would become Christians whenever their Gotin did.

Hera Lal has often had the well-to-do men of this caste who come to the hospital eat with him, and sometimes in camp two or three have eaten with us, but this is the first time such a woman has taken such an advance step. Each year these people show an advance over the previous year. It is only this year that the women talk freely of the time when they and their entire village will become Christians.

Staying Power

Dr. H. H. Jessup, who spent fifty-three years in Syria, tells in his Autobiography how missionaries are often tempted to turn aside from the work to which they have devoted their lives. Some churches will offer a man five times the salary he is receiving; some will often dare to say, "Why should you go abroad? Such men as you are needed at home. Anybody will do for Chinese coolies, Africans, and Hindus. Why throw yourself away on such people? Men of culture and learning are needed here in our city churches." A missionary will need much grace and patience and self-control to reply courteously to such low views of the work of the world's evangelization.

Dr. Jessup tells of three efforts that were made to prevail upon him to give up his work as a missionary. On his first visit to America he was urged to accept the professorship of Biblical literature in Union Theological Seminary. After much prayer for guidance, he decided in the negative. He met a committee of the faculty and thanked them for the offer made, and told them that he would never consent to leave the work to which he had

consecrated his life. He said: "You can find men better qualified than I am to take this professorship, but it is hard to find men to go abroad. How could I plead with men to go since I have voluntarily withdrawn from the work? I might say to them, 'You ought to go.' They would reply, 'Why did you not go?' 'I did go.' 'Why did you return?' 'I came to take this professorship.' 'Very well, we will remain and take pastorates and professorships without putting the church to the expense of sending us out and bringing us back.' If I give up my work now my lips will be sealed on the subject of foreign missions."

Later he was elected secretary of the Presbyterian Board of Foreign Missions, and was requested to accept the position and return to New York as soon as possible. He read the letter with astonishment. The offer was a very attractive one. It meant a permanent residence in the home land, with facilities for educating his children. The position would bring him into contact with the most consecrated of God's people at home and with devoted missionaries from abroad. The confidence and sympathy of the Board,

their taking it for granted that he would accept their call, and their conviction that he would be more useful there than on the field—all these pressed upon him, but did not move him. After much prayer to God, he said to his wife, "I cannot leave my work in Syria after all these years of preparation. My heart is here, and I shall decline."

The reasons for declining were these: Any man who has been engaged in a foreign land for fifteen years is of more value to the field in which he is laboring than he can be at home and to the general cause of missions. The acquisition of a foreign language is no easy task; it is not a mantle that can be transferred from the aged Elijahs to the youthful Elishas in the service. The same may be said of the acquisition of the mental and moral and religious peculiarities of the people, familiarity with the manners and customs, and readiness of adaptation to their social prejudices. The capital stock laid up by the missionary in fifteen years in these respects yields large and rapidly accumulating interest. Whereas a sudden transfer to another land and sphere of labor would render this peculiar knowledge almost valueless.

Should a missionary be *obliged* in the providence of God to leave his field and return to his native land, he would naturally seek a position in which he could best promote the cause nearest his heart. And his experience in the foreign field would be of the highest value to the cause of missions both at home and abroad. But the voluntary abandonment of his field by a foreign missionary for any post at home must have a demoralizing effect upon the church, and would tend to unsettle the stability of the whole system and theory of foreign missions. An enlistment in this sacred cause should ever be regarded as for life. The young men at home should so

regard it, and it would not do to lower this standard. No foreign missionary can labor as effectively as he ought who leaves the matter of his continuance in it an open question. On reaching his field of labor he should, like Cortez, burn his ships behind him. Then only will the churches and seminaries and institutions at home feel that foreign missions are a kind of property which is inalienable. Then only will the missionary body feel sure that the men who offer themselves for the foreign field have given up all for Christ.

Dr. Jessup felt that he could not conscientiously give up his work in Syria, however feeble and unworthy his labors; his heart was there. He said: "I came for life. I pray that I may be permitted to end my days among this people. Your churches can far better spare their best pastors for this work than can an overworked and feebly-manned mission, struggling with the hosts of heathenism and Islamism and false Christianity spare one laborer."

The other temptation that came to Dr. Jessup was of another kind. Without his knowledge, President Arthur nominated him as the first United States Minister to Persia. Dr. Prime suggested his name to the President. As soon as Dr. Jessup learned what had been done, he wrote Dr. Prime that he could not accept the offer; that he was not qualified for a diplomatic post, and that he could not give up preaching the gospel. He telegraphed the Secretary of State asking him to thank the President for the honor done him; and to inform him that it was impossible for him to accept. Dr. Prime wrote the Senate Committee on Foreign Affairs and explained why Dr. Jessup declined. The Committee asked him to send on Dr. Jessup to Washington. "We would like to see a man who does not regard himself qualified for an office. We have never seen one."

Biographical Sketches of Our Missionaries.

MISS ROSE T. ARMBRUSTER.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

This faithful and useful missionary comes of good, strong Teutonic blood. Not only strength, but resourcefulness and endurance are outstanding characteristics of her and of her people.

Springfield, Illinois, is the place of her birth. She was baptized in the First Christian Church in that city, November 20, 1891. During all of her experience in that congregation she was a strong, force-

ful, helpful member, and the church was greatly devoted to her. Her people were not members of the Christian Church. She therefore had some problems to solve in taking the step her mind and heart prompted her to take in accepting the position and fellowship of the Disciples of Christ. The teaching of our people made a strong appeal to her independent mind. The congregation at Springfield took pride in the fine character and in the all-round useful life of this new member. Miss Armbruster soon became a real factor in the social life of the congregation. She was made to feel at home from the very first. No special encouragement came from other sources and her heart readily responded to the cordial welcome that came to her from different directions. Fortunately for her that congregation possessed some of the best traditions of our people. It has enjoyed the labors of some of the strongest and most spiritually-minded of our preachers. Its activities afforded her just such open doors of usefulness as her heart craved.

The excellent public schools and the high school of Springfield gave her an exceptional opportunity for a good education. Her pride in exactness, her constant hunger for knowledge, her delight in a wide range of information, her tenacity in the prosecution of her studies, soon ranked her among the best students and the ripest scholars of that city of high standards in literary attainments. Springfield is no

mean city. The good mind and heart of this growing young Christian, together with ceaseless industry, soon ranked her beyond the commonplace.

The rapid progress in things spiritual and the constantly expanding horizon in the kingdom of God attracted her attention to the deep and overwhelming need of the non-Christian world. Japan made a strong appeal to her vivid imagination, her strong sentiment, and to her best judgment. Possibilities without limit loomed before her. At the time her interest was awakened Japan was rising before the world in power and leadership. She saw clearly that the "Sunrise Kingdom" was to become of the most dominant influence in the Far East. Her wide range of information about Japan and her good judgment helped her to accurately interpret the situation. The joy and rich life and satisfying hope that had come to her own life Miss Armbruster longed to share with others in that land. The decision to go to Japan was a wise one.

When she arrived in Japan, October 17, 1903, as a missionary of the Foreign Society, she was supremely happy. Although she had given much time and thought to the situation, she was not able to appreciate all that was before her until she was actually on the ground. Immediate problems and distant ones as well presented themselves to her mind in a forceful way.

Miss Armbruster was an influence of force wherever she went. Her presence encouraged the missionaries and won the confidence and admiration of the Japanese. Most of her time has been given to evangelistic work in Tokyo and Akita. It would be difficult to overestimate the real value of a life spent in this kind of service among the people of that land. A wide range of responsibility came to her, especially in Akita, where she has devoted many years.

Our missionary has helped in the social and civil life of the Japanese. The Loyal Temperance Legion has received her thought in Akita and adjacent communities. This organization has been a very helpful influence in the empire. Month by month meetings were conducted in her own home. It has been a pleasure to her to do whatever she could for the uplift of the Japanese women. The work among the children she has also enjoyed.

From the very first all of her work has been constructive.



Striking Sentences from "The World and the Gospel."

J. H. OLDHAM.

It needs the whole church to evangelize the whole world.

To bear witness to the Truth is the highest service we can render to the world.

Western knowledge is slowly but surely undermining the whole fabric of Hinduism.

The demand for the education of girls is increasing by leaps and bounds throughout Asia.

A bold resolve to grapple with the whole of its task would signify a rebirth of the church.

We cannot retire from a field in any part of the world without being weaker at every point.

But brotherhood, if it means anything at all, must mean the brotherhood of all mankind.

The influence of Western civilization is penetrating into every corner of Asia and Africa.

The inexhaustible and perennial spring of missionary devotion is the constraining love of God in Christ.

The Christian view of God and of his purpose is a leaven which must in the end transform the whole of life.

The destinies of the peoples of Asia and Africa have become inextricably intertwined with those of the nations of the West.

The war is a reminder that a civilization based on materialism and selfishness must in the end compass its own destruction.

In the world as it now is we cannot be Christians in the full sense without setting ourselves to Christianize the social order.

If it is the will of God that he should labor in Africa or India or China, life anywhere else can never be anything but a second best.

In recognizing and courageously accepting the whole of its task the church will discover anew the true meaning and riches of its own faith.

The support available for missionary work is to be measured not by the material wealth of a people, but by the spirit which animates them.

It cannot be expected that the faith of missionaries should soar far beyond the general level of the church of which they are the representatives.

It is only a church that has a passionate belief in its own principles and is thoroughly in earnest about their application that can hope to evangelize the world.

There are open to the church possibilities of moral and spiritual renewal, which, because they can be measured only by the love and power of God, may be truly described as infinite.

The man who has seen that God is love knows that our human life can reach its full stature, perfection, and satisfaction only in the measure the love of God is shed abroad in our hearts.

We cannot deliberately exclude from our sympathies a portion of mankind without losing something of the moral passion which alone can achieve anything great.

The firm hold of the unseen and the sense of the absoluteness of God's demands on us, which are characteristic of New Testament life, are what we most need to recover if we are to do the work of God in our generation.

Christianity is a missionary religion in a unique sense. It rests upon a divine sending. The missionary work of the church is a continuation of the incarnation. "As the Father hath sent me," Christ said, "even so send I you."

Never was it more clear than to-day that Christ is the hope of the nations. For those who realize this truth there can be no higher ambition than to be allowed, like St. Paul, to preach the gospel where Christ is not already named.

The nature of Christianity is such that the courageous acceptance of the larger task, so far from hindering the church in the discharge of its responsibilities near at hand, will bring to it the inspiration which will enable it to meet those obligations.

Once our eyes have seen the splendid truth that life is something far richer and more valuable than material possessions, and that living means loving, the question at once becomes not how much but how little we can afford to spend on ourselves.

We here need to ask ourselves whether the real weakness of the missionary movement is not so much the inadequate supply of missionaries and of funds as the absence in the church of an overmastering moral passion for the establishment of justice, mercy, and brotherhood.

If the church would but believe utterly in the reign of God, in his purpose of love to all mankind, and in the universal obligation of the Christian ideal of brotherhood, it would at a bound take a foremost and unquestioned place among the living and creative forces of the world.

What the war has shown is the bankruptcy of a society which has refused to accept and apply the principles of Christianity in social, national, and international affairs. As has well been said, "Christianity has not been tried and found wanting; it has been found difficult and never tried."

It is only in attempting to apply the law of Christ to the whole of our social and national life and in seeking to evangelize the whole world, that we shall become rooted and grounded in love, and so be strong to apprehend the breadth and length and depth and height of the love of Christ which passes knowledge, and be filled with the entire fullness of God.

In a special degree faith is the mainspring of Christian missions. The nerve of missionary endeavor is the conviction that in the Christian revelation there is something distinctive and vital which the world cannot do without. The question whether in the revelation of God in Christ we possess a treasure of incomparable worth is the crucial issue on which the whole enterprise depends.

Nothing could be more unequivocal than the missionary commission as recorded in Mark's Gospel, "Go ye into all the world, and preach the gospel to every creature." Yet while century followed century, this explicit command was almost wholly ignored. Learned and orthodox divines occupied themselves with proving that the words did not mean what they said. It was only as the opening of the seas brought the non-Christian people into closer relations with Christendom that the words found an entrance into the general mind of the church.

Missionary Instruction from the Platform and in the Classroom.

(JOINT COMMITTEE: ROBT. M. HOPKINS, MRS. ELLA K. PAYNE, STEPHEN J. COREY.)

The new missionary material, "Early Americans" and "Heralds of the Cross Among Early Americans," is now in use in many of our live, wide-awake Bible schools, and already letters of commendation and approval have begun to come in with respect to this new material as outlined by the Joint Missionary Education Committee.

The plan, as outlined by the committee this year, provides material both for platform and classroom use, and may be adapted to meet the needs of all Sunday schools, large or small.

The book, "Early Americans," contains twenty-seven lessons and three primary stories, and is designed to be used for missionary instruction in connection with the opening or closing worship program of the church school. Three large pictures, an attractive poster, and a sheet of small pictures for the making of additional hand-made posters, accompany this book, thus providing for eye-gate as well as ear-gate impressions.

The classroom textbook "Heralds of the Cross Among Early Americans" is prepared especially for teen-age classes and may be used in several ways. Many classes have dropped the summer quarter of graded or uniform lessons, and are using this three-months mission-study textbook as lesson material in the Sunday sessions of their teen-age classes. Other schools are using it as additional story sources in their Intermediate, Senior, and Adult Departments. Still other schools are using it in connection with the Christian Endeavor sessions of Intermediate, Senior, and Young People's Societies in the form of continued stories, while still other schools are using it in the through-the-week meetings of Triangle Clubs, Mission Bands, and Story Hours. If you are not already using it, your school will want to use it in some one of these ways.

From the Pacific Coast an enthusiastic letter comes from Edgar Lloyd Smith, as follows: "Your mission-study book for teen-age pupils, 'Heralds of the Cross Among Early Americans,' came to my desk this morning. To say I am delighted with it is not enough. It is the very thing the schools of Southern California have been wanting. I shall put this into every school

I visit this coming year, and some I cannot visit. We have made progress in the Elementary Division this past year. I believe our increase of thirty-three and one-third per cent in the offerings in Southern California is largely due to regular and systematic missionary instruction in the Bible school. We have needed such a work as this to stimulate the teen-age classes. Thank you and the American Society and all others who are assisting in giving to our young people this necessary instruction and inspiration."

Perhaps you were late in introducing this missionary material into the program of your Sunday school and are feeling, therefore, that it will not be worth while to attempt it this year. Do not make that mistake. This new material provided by our Joint Missionary Education Committee has only been off the press two months, and even if you have missed the first four or five lessons you ought to order copies immediately, both of "Early Americans" and "Heralds of the Cross Among Early Americans," and begin at once definite missionary instruction from the platform and in the classrooms of your school.

"Early Americans" provides material for six months of platform missionary instruction, and by allowing your missionary committee a few minutes more each Sunday it will be possible for you to use practically all of the material presented in this book, even if you should not be able to get started before the first of September.

The general aim of "Heralds of the Cross Among Early Americans" is to awaken in teen-age boys and girls permanent interest in the great work of winning Americans to Christ and to inspire them to find their place and part in that work. While these missionary sketches are not biblical, they are distinctly religious, for missions is the heart of religion. They are sketches in the history of a great movement to win America for Christ, and their influence in the life of teen-age boys and girls made as distinctly religious as the Acts of the Apostles. They are intended to be more than informational. They are inspirational. With this thought in mind, each lesson contains two or three questions for discussion that tend to suggest fields of service for young people,

If you have not already ordered supplies for your school, we suggest that you send your order in immediately on the order blank given below.

AMERICAN CHRISTIAN MISSIONARY SOCIETY,
CAREW BUILDING, CINCINNATI, OHIO.

Please send to the address below the material which I have checked:

Book "Early Americans," three large pictures, poster, sheet of small pictures (for use in Sunday-school programs), 25 cents.

Book "Heralds of the Cross Among Early Americans," with sheet of small pictures (for use in teen-age classes), 15 cents. For schools not using missionary lessons last year.

Book "Seeing America," two sheets of pictures and map, 10 cents.

Name

Address

Name of school

Put this card and the amount of the order in an envelope and mail to the address above.

AMONG OUR MISSIONARIES.

About the Workers.

P. A. Davey, Tokyo, Japan: "Five persons were baptized at Ushigome church on the 4th of June."

A. F. Hensey, Bolenge, Africa: "We have baptized 27 here since the last report. The offering for the first quarter of the year was 865.90 francs. This did not include any offerings from the missionaries."

Frank V. Stipp, Laoag, Philippine Islands: "Number of baptisms, 28; Sunday-school classes, 105; average attendance in province, 2,878. A good Easter program has been given in the chapel under the direction of Mrs. Stipp. The program began Friday afternoon and continued until Sunday night."

Fred E. Hagin, Tokyo, Japan: "I have been traveling and speaking considerably of late. I was much pleased with my visit to Osaka. We have a very good start in the English school. I spoke in the morning in the Free Methodist Church to the largest body of Christians in one place that I have ever addressed in Japan."

Dr. Frymire, Monieka, Africa: "During the month 95 natives and 8 white people received 300 treatments. A larger number of sick people were turned away. The receipts amounted to 254.80 francs. The receipts from the natives amounted to 14.80 francs, and from the whites to 240. I am giving most of my time to the building of the hospital. The white missionaries here are in good health."

P. A. Davey, Tokyo, Japan: "I have to report three baptisms last Sunday. One is

a bank clerk, one a student in the Girls' High Normal School, and one is a student in the Y. M. C. A. dormitory. Mr. Shirato, formerly one of our farmer preachers, died last week. Mr. Shirato was a man of considerable influence in the community. He leaves a Christian wife and son and other Christian relatives to mourn their loss."

W. H. Erskine, Osaka, Japan: "On Easter morning there were two baptisms at Tennoji. Our kindergarten is overflowing; we have had to refuse fifteen children. The night school has started with ninety-seven boys. Mr. Hagin, who was visiting us, says it is the best school of its kind in Japan. The attendance at the church is much improved with the return of spring. Last month twenty-eight children were graduated from the kindergarten."

Miss Winifred Brown, Tokyo, Japan: "Just now we are busy trying to finish the spring term's work. This month I am preparing for some recitals by the music pupils. They like this sort of thing: it brings mothers and fathers and sisters to visit the school. We are to have a mothers' meeting at the kindergarten this month. The mothers have shown great interest in this kindergarten work this past year. They visit often and stay to talk with us after the lesson hour is over."

F. E. Hagin, Tokyo, Japan: "One baptism at Chiba and one at Shizuoka. In May I made my last trip to Hachioji. Things there are in good shape. The church has rented a building for a place

of worship. Two very fine men are to be baptized soon. There is great opportunity now for Christian work all over Japan. Japan is growing in wealth. At an auction recently a picture was sold for \$105,000 and one for \$77,500. Japan needs Christ more than she needs money or pictures or anything else."

Miss Olive Griffith, Damoh, India: "Now is the time for us to extend our work among the women and girls in Damoh. If we do not do it now, the opportunity may not be ours again. The girls' school has grown from thirty-four to eighty this year. Public opinion in favor of educating girls is growing. If the mission can have adequate equipment and trained teachers we shall be able to do much for this city. By all means we should teach domestic science. Send us money for this, that we may help train the future homemakers. Do it now before the opportunity passes, and in a few years we shall have hundreds of girls."

H. C. Hobgood, Monieka, Africa: "The chief work of the month was the erection of a new church building at Lotumbe. This building is 100x50 feet. In each corner there is a classroom 18x15 feet. These rooms will help greatly in the day school and in the Sunday-school. The building cost about a hundred dollars. A large part of the work was given by the local Christians. Their work was equivalent to about thirty dollars, or the salary of two station workmen for a year. This house should last about four years, by which time we hope to have a permanent building. With the better buildings we now have the work of the church and the school will be much more efficient."

A. R. Bowman, Chuchow, China: "We have seventy-eight boys in school and had to turn that number away because of our lack of sufficient room. We have been trying to find suitable land for the boys' school. Such a building is needed badly, as with our present equipment we cannot possibly conduct a school properly. I visited Pukow three times, and made two trips to Tan Tsuen. At the latter place I stayed seven days. This was necessary if one was to do the work right. Going to a place for one day is useless, as one does not get to know the workers or the church members. The Pukow buildings have been repaired and the rooms cleaned and white-washed. Mrs. Bowman visited both places with her Bible woman."

Dr. G. L. Hagman, Nantungchow, China: "Our hospital has been running for seven

months. The clinic started with five patients a day; now the daily attendance is more than forty. In this time the total number of treatments was 4,421. There were eighteen operations under general anesthesia, thirty-six under cocaine, and twenty-nine with no anesthetic. We have accepted for operation all operable cases that were willing to submit to treatment. At first no detail in the preparation for operation was overlooked by ourselves; now practically all the preparation is done by the nurses we have trained, and without medical oversight. We feel very much the need of an American-trained nurse and are praying that one may come to China this autumn."

Mary L. Lediard, Tokyo, Japan: "I want to give a short report of the church at Takinogawa. We have now 186 resident members, 21 being students who are enrolled here only while they are in school. There were 37 additions during the year. Our average attendance at the Sunday morning service is 74, and 52 at night, and 20 at prayer-meeting. The amount raised during the year is as follows: Church, 699.74; Sunday-school, 39.78; Christian Endeavor, 32.84; women's meeting, 4.26; making a total of 776.62 yen. The offering for Foreign Missions was 25 yen. We are proud of the advance that has been made in the last few years along all lines of church work here, and are glad that we do not need any financial help from Chuchunati at all now."

Miss Stella Franklin, Mungell, India: "Miss Fleming and I were able to spend a good deal of April in camp together. I visited the schools, and she the Christian village women of the outstations. We also spent considerable time in the hopeful villages, where we are planning to open four new schools. Permission to open these schools has been granted by the committee on the field, on the condition that we are able to employ Christian teachers. I have been working up our teaching staff, and I think we will be ready with the teachers this year. Already we have a staff sufficient for two new schools. Our present difficulty is the lack of funds. A friend has written to me, asking for permission to help in one of these schools. Opening the school and supporting the teachers will be an interesting work for some one who wants something special."

Dr. Geo. E. Miller, Damoh, India: "I am in Damoh for a brief while. Some of the boys became sick and five of them died. The trouble was obscure. As Dr. Mc-

Gavran had gone home on furlough, and I was more free to go than some others, I was sent over. Nothing has developed since I have come. I think the trouble was malaria, which carried away a few boys who had weak hearts.

"I left the Mungeli work flourishing. Mrs. Saum was still pushing the evangelistic work, and so was Miss Franklin and Dr. Fleming. The evangelists and other helpers are assisting.

"The war clouds seem to grow denser and darker. I trust that the dawn will soon come. War interferes sadly with mission work, though the gospel we preach may have a clearer ring and the Master we proclaim increased majesty after the prince of darkness has shown his hand."

C. E. Benlehr, Damoh, India: "In the month past I have done the following things: Sent out evangelists; readjusted the book shop and ordered Bibles and tracts; held numerous conferences with the evangelists and acting pastor; conducted a church council for settling a quarrel between two Christian families; received a number of Hindu students and loaned them books and visited with them and village friends; helped in working out the estimates for the coming year; prepared two articles for the press; arranged for pay day and closing up the business of the month; directed the work on one building and arranged for the construction of another; taught Sunday-school; attended prayer-meeting and church services; conducted the betrothal ceremonies for an Indian brother's daughter; cast out the evil spirits from a haunted Moham-medan man; conducted the home, paid the servants, and did some study, and sold a few books."

D. O. Cunningham, Bilaspur, India: "For more than three months our work has been shot to pieces by plague. The churches, day and Sunday-schools were closed during this time. The Christians as well as the non-Christians were scattered everywhere.

"During April we reorganized all our work. Conditions are again normal. Not only in the central station, but in the villages where there are Christians, we have been busy reorganizing the work. In the month I traveled over 190 miles, most of the way by bicycle.

"A Brahmin headman of the village beat two of our Christians so badly that one died. The Brahmin is now being tried for murder. The effects of this are two: More people want to become Christians; second,

the headmen of the village are making it difficult for us to do our work and impossible to get land.

"Mrs. Cunningham was ill in the mission hospital for about three weeks."

Mrs. Eva R. Baird, Luchowfu, China: "With Miss Collins and a Bible woman I spent a week in Liang Yuen. The audiences were most attentive and the people cordial. We held two meetings daily and found our way into many homes. The women there are coming to consider us as friends.

"In the girls' school I am teaching one class in English, one in the Essentials of the Pentateuch, and one in the Epistles of Paul. I have also my Sunday-school class of girls.

"An inquirer became interested and has opened her home to us and invites her neighbors twice a month to hear the gospel. This is in the north part of the city, where we are least acquainted. The week meeting for non-Christian women has been of special interest the last few weeks. The attendance is not large, but the interest has been such that our one hour has extended to two or three. We are trying to develop more spirit of initiative in our Bible women, but it is slow work. We have some faithful workers here."

Miss Jennie V. Fleming, Mungeli, India: "In the month of February 28 different villages were visited; 40 homes in the town were visited. Sixteen women are learning to read, five of whom are Christians. Zema-na work was opened in Barela and Lakatpur, and in the nearby villages. In the month of March ten days were spent at the convention. The convention is a pleasure, but there is a great deal of work to be done always. Most of April was spent in the outstations. Miss Franklin and I spent a week in Barela. I visited the homes in the villages where the Bible women are having regular work. The regular work among the women in Barela and out-villages was begun the last part of February, but the women are doing well. Several days were spent in Bhulan, in Pathariga, and other villages. The work there is very hopeful. The new Christians are developing. Several days were spent in Gatapar and Lagra, where we have a few Christians; also in Setganga, where we hope to open an outstation and school soon. The work in Mungeli is broken up by the plague, but nearby villages are worked from Mungeli."

E. P. Gish, Nanking, China: "We have had the joy of baptizing seven converts. At home pastors realize to some extent that the work of the church cannot be measured by the number of baptisms, but out here it is very much less a criterion. To cull out of century-old heathenism hearts meet for the Master's use requires Spirit-filled lives. More and more is the conviction deepening with me that unless within the next few years we missionaries can substitute for our intellectual pride, materialism, endless and often empty discussions and sinful gossip, real humility

and study of God's Word and prayer and faith that needs no props, and witness that no man can deny, and a passion for souls that lifts us above trifles, the cause of Christ will suffer loss well-nigh irreparable.

"During the first few months of April I made a trip to Wuhu to help Mr. Paul and the workers there in their week of evangelism. I felt very greatly handicapped on account of the language, but the fellowship was worth while, and I have learned that often, if not always, when we feel the weakest, Christ can best save us."

Letters from the Field.

CHINA.

MARY WAKEFIELD.

EVA R. BAIRD.

She was the station's child, at least it seemed as though she belonged to us all—a quaint, cheery little girl, who would come all by herself to visit any of her station "aunties." And if you were close enough to the child-heart she would give you her confidence and tell you perhaps how the babies at home came to be sisters, and not brothers, because she "prayed harder" than Vachel. From babyhood she was rather frail, but the last year she had seemed to blossom out into a happy little girlhood. Perhaps a bit lonesome for girls of her own age, she loved to talk last spring of fanciful games that she "made up." The Chinese schoolgirls loved her, and she was a loyal little member of their Christian Endeavor Society. Among the summer community of missionaries in the mountains it was a joy to watch her; no party, no picnic, no outing of the children seemed complete without her, and, remembering the lonesome spring, we were glad that Mary had come into her own. Then back in the station in the fall she longed to be in school in Shanghai with her brother Vachel. But it isn't easy to send a little girl of eight away to school, and it was put off until Christmas. Then, with the thought of furlough coming in the spring, she was sent to Shanghai for one term of school to prepare her for the American schools. It was cold when they went, and the first day's journey had to be made overland by chair, but the little mite went happily—she was going to school. We knew we should not see her until after furlough, and we missed her. And now, after that little term of school, when she

was just ready to start for America (that wonderland to all missionary children), came the call to that farther country, which was perhaps quite as real to Mary as America. Of such is the Kingdom—but our hearts in Luchowfu are aching.

Luchowfu, China.

REPORT FROM LUCHOWFU.

GEO. B. BAIRD.

Our first high-school class has fourteen enrolled, with the promise of one more. The Primary Department has eleven pupils. We opened a new primary school at the West Side Center, and there were eleven pupils for the first term. The school at Liang Yuen has only ten pupils this term. This is due to the fact that we failed to secure a teacher for the western branches, and also to the fact that we have no preacher there now. The Sunday-school report for the quarter is as follows: Average attendance, 102; largest attendance, 152; average number of Bibles, 34; average collection, 520 cash. Four new pupils were enrolled in the boys' school. We are trying to find a location for the school buildings. The schoolboys make a fine showing in the Sunday-school and church. Several of the older boys are teaching classes. The reading-rooms are well filled every day. I have been preaching two evenings a week and have had good audiences.

COMMENCEMENT IN THE GIRLS' SCHOOL.

On May 28 we held the third commencement of the Luchowfu Girls' School. School does not close for another month, but the Chinese convention was meeting at this time, and it gave us an opportunity to secure speakers from Nanking. Then,

too, we were very glad to have it over before the extreme heat of June.

On Sunday afternoon we had a baccalaureate service, to which only women were invited, and there were about six hundred there. Chen Li Seng, pastor of the Drum Tower Church at Nanking, made the address, and there were several musical numbers by the school girls. Miss Wilkinson has charge of the music in the school, and it is surprising what a hold it has upon a rather unmusical people. She has had five pupils in organ lessons this semester. The older girls sang "Spirit of Love" in English, and the little children a prayer called "Tsz Bei Dih Tien Fu," which means "Compassionate Heavenly Father."

To the commencement exercises on Monday morning the older business men and teachers of the city were invited as well as women. Luchowfu being rather conservative as regards western customs, we try to exclude the younger men. Admission is by ticket, to prevent the church from being filled with the rabble of the street. We are especially anxious to interest the fathers, as they are the ones who have the final word about whether their daughters may go to school or not.

There were five graduates from the Primary Department, which corresponds to about our fifth grade at home. It seems rather strange to make a demonstration over girls' finishing the fifth grade, but it is the custom in the government school to give diplomas at this stage in a pupil's progress. Then, too, the educative value of such exercises is no small thing. It shows the people what girls can do when they have the opportunity. It is nearly as big an event in the lives of these girls as a high-school graduation is for American students.

In another year we will have quite a large class finishing the Primary Department and three girls graduating from the eighth grade. The year after that we will have our first high-school graduation. There will be six girls if we can keep them in school until that time. Miss Vautrin at the beginning of every year has to urge the parents to let their daughters continue, telling them what honor they will have when their daughters have completed high school, but some feel that it is quite a disgrace not to have their girls married at that age. This class is not only our first class, but the first class that has ever been graduated in this city. So you see we have to do a great deal of educating the people as well as the girls.

The commencement address was given by Li Ho Fu of the Nanking Theological Seminary. The five graduates recited essays which had been prepared by the teachers. The ease and dignity with which they appear before an audience, including men, is quite remarkable when one thinks that it is only the third time in which girls have taken part in public exercises in this city. The older girls sang in English a two-part song, although they do not care for two-part music and can't see any use in singing that way. Miss Vautrin prepared an exercise for seven little girls who carried banners showing by drawings and statistics how far China is behind other countries in education, and also how much more is spent in this city for incense to burn in the temples than for schools. In the number of schools, pupils and appropriations for schools China falls pitifully behind Japan and more pitifully behind America. She feared that the people might resent it, but I could not see that they did, and I hope they profited by it. One old Christian lady said that China was "chou sz la," which means disgraced to death, and added that she was one of the ignorant ones who helped to make her so. She at least got the point.

While the school is not large, it has established a reputation for hard work, and we feel that it is on the way to a steady, if gradual, growth.

EVANGELIZING IN CHUCHOW.

W. REMFERY HUNT.

We have carried the usual work at the Central Christian Church in Chuchow and have been the complete round of churches. We have baptized seven. The organization of the country churches goes on apace. They now meet their own deacons and officers once a month, report on finances, church work, and classes. The old property at Kwan-wei District was redeemed of its mortgage, and the proceeds pay the teacher's salary this year in the school. Churches have been redecored and repaired on local funds. We aim at self-reliance and native growth.

There are now four schools running in the Chuchow country districts. Two of these are helped by our own funds. The teachers teach and drill the boys. China demands military drill. These schools are the best evangelizing agencies. They carry bits of surprise illumination in science, geography, history, and religion into their homes, and things happen!

Under mutual arrangement with the

neighbor missionaries of the Presbyterian Mission at Hwaiyuen, a visit was made there by Mrs. Hunt, Mary, and myself. We were busy. I lectured to the leading literati of that rich city on "The Foundations of National Greatness"; then I preached at their Central Church on Lord's day. I spoke three times specially to the well-equipped girls' and boys' schools and did much personal work among the students. These visits are returned. It does us each good. I learned much by my visit to these friends. They are all supported by one rich influential church in New York.

We have been busy this month securing bids on the repairs and alterations on our old bungalow residence. It is very discouraging, as the prices are absolutely prohibitive. War rates are proclaimed even by the hot-potato seller on the streets. It is a situation.

My inadequate book-room is filled with zealous inquirers, as many as crowd into ten-thousand-dollar equipments. We do the best we can with what we have, and rejoice. That's good tonic for the system! Equipment is imperative, but he's a fool who waits for it when there is a man to talk with and a log to sit on at it. But we look for our new reading-rooms with joy.

These little communities that are growing up in the districts all about us are as little illuminants in the dark dome of heathenism. Sometimes people haven't liked the word "heathen"; but just let them come out into these lands and stay one night, and see if any other word strikes them as being fitter. All over the land there are spasmodic efforts at reform. We had a reform club in our own city. It consisted of the city elders, the merchants, some of the students, and many of the most influential and progressive people of the town. But it was distinctly heathen. They raised a sum of money to the tune of about a thousand dollars for the express purpose of building a bridge which would benefit the people on all sides of the city. It was in the hands of these would-be social reformers. When the time came for the said bridge to be built, the sum of about half the raised fund went into that bridge. The rest went somewhere else, inside pockets. It reads like a parable of old. The winds blew, the rains came, and the floods roared and beat upon that bridge, and it fell, and great was the demonstration thereof. The citizens said, "Our reformers do not reform; there must be something wrong with our ethics." It was the best and loudest demonstration

that could be given of the fruits of heathenism.

But with all these experiences the churches stand out a clean protest against paganism. It is as about when the apostle Paul was in Galatia and in Corinth, but with all the bits of added evil with it. Railways and mines and mills and factories are all right and mean material prosperity, but with all these things come the problems of social sins, the gin fiend, the cigaret imp, and the immoral graftings of filth and licentiousness. Our really clean and active little churches are out in the open, clean and wide expanses of the country, where there seems to be more moral health. The city centers are more virile and alive in the trenches of old-time wrongs.

We have, too, smiles awhiles in our work. One old lady who is a poor but earnest disciple in one of the Chinese villages showed us a new gleam in exegesis. She was explaining the call of Peter and John as disciples. This was her version. It was exactly true to native ideas. "Jesus saw these poor, hard-working fishermen casting their nets, and finding nothing, and a bit hard to get a living. He then said to them, 'Hiah Yah! having a hard time, there, aye; come on, pull out of that job and follow me, and in the church you'll find it a bit easier and the receipts more regular.'"

It is intensely interesting to get their views of Scripture stories. Explaining the parable of the lost coin, an old member said to her friends: "You see, respected people, the reason why the women called in their neighbors and friends was not only to rejoice with them, but that she might look them all in the face and say openly to them, *to give them face*, why it wasn't you, and it wasn't you that stole it; it was simply mislaid." Wouldn't our brilliant preachers in our modern pulpits get illustrations for their waiting audiences each morning, should they seek the vivid originality which is discovered in these unique places!

AFRICA

HOW THE OREGON SERVES IN AFRICA.

HERBERT SMITH.

I want to write you just a line about the itineration we are just completing. Mr. Edwards and Mrs. Smith and myself left Lotumbe on the *S. S. Oregon* along the first of this month. The *Oregon* went up to Monkoto, and at this writing we are now

down to Lusako, taking on a small cargo of copal. At Wafania I left the boat and went to Bianga Tumba and Mbangilombe and many other places. Mr. Edwards and Mrs. Smith went to Monkoto, and from there Mr. Edwards made a trip inland, and then we came down to Iyete and had a grand time there. The trip has been a great success. We have not been able to visit these fields for a year and a half, and there were very many inquirers, and on the whole trip there were 274 baptisms. I am planning to write you an account of the different things we have seen, but there is not time for that now.

At Iyete Bonkonya still has hold of things in a wonderful way. There were 76 baptized there, not from Iyete alone, but from many towns near by. Stephen Corey went with us in our first visit to this point when he was here, and they call him "Misi Koli" there, and one of the men who was baptized when he was at Iyete is now beginning to preach. He has learned to read and write at the outstation. I am very much pleased with the outlook there.

The *Oregon* has made the trip splendidly. Mr. Edwards thinks she can go one day beyond Monkoto. We have had good water all the way, and the *Oregon* has been a great wonder to all the natives. They have come from the back towns to see the great steamer. Mrs. Smith has enjoyed the trip very much, and she has been able to help the women quite a bit.

The Catholics have been very active up that way. They visit that field every two months. They come from below Longa. They have a large enough force located at Bokuma to do this. I was told, and it looks as if there is some truth in it, that most of the Catholic catechists have been taken from behind their station and from behind Longa and put in these up-river fields. At Mbangilombe the priest has tried three times to get Elaji, the big chief, to become a Catholic, but he says that he is quite satisfied with being a Christian.

If we are able to keep our itinerations up, I am pretty sure we can make great gains. Mr. Hobgood hopes to go to this field again in June, and I hope it will be possible for me to go again before the year is up.

THE NEW CHURCH BUILDING IN LOTUMBE.

H. C. HOBGOOD.

The chief work of the month was the building of a new church building at Lotumbe. This is a large house, 100 x 50 feet. There is a class room 18 x 15 feet in each corner. These will help greatly in the school work and the Sunday school. This building is worth about \$100. A large part of the work was volunteered by the local Christians. Their work was equivalent to about \$30, or the salary of two station workmen for a year. This house should last about four years, by which time we hope to have a permanent church building. I think that a large part of the work on the permanent church can be secured voluntarily.

I hope that, with the better building which we now have, our church and school work may be greatly increased in efficiency.

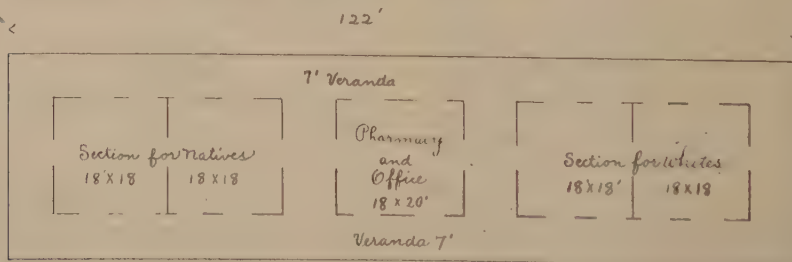
Monieka, Africa.

THE NEW HOSPITAL AT MONIEKA.

W. A. FRYMIRE, M.D.

A few points about the building that may be of interest. The parts marked on the accompanying sketch "pharmacy and office" and "section for whites" have board floors, while the "section for natives" has or will have brick or cement floors.

Before you get this I will have completed the section for whites. I am doing this part first, in order that the new doctor for this place may have a place to live when he comes, until another residence is built. The entire building, as you will note, will be under one roof, but in separate units.



Floor plan Monieka Hospital

There is not as much material here as was thought when we planned the building at the special conference. Much lumber is yet to be sawn. Much that is on hand is unusable. The donors of the funds are not the only ones to suffer on account of the delay in building.

We will have to cover a part of the building with the native mats until the iron roofing is replaced, but we will prepare the whole house for the permanent roof, so that it will be a small matter to put it on when it gets here. I am getting ready a large kiln of bricks for burning. We will need quite a few for the native department of the hospital.

With so many things to look after that require such close supervision, the work necessarily goes very slow, but we are doing quite well, I think. You can assure any doctor that is thinking of coming out here that he will have a better place to start in than any previous doctor had.

JAPAN.

REPORT FROM TAKINOGAWA.

R. D. MCCOY.

I am enclosing a brief statement of the special events occurring in our station during March and April. The regular work is being carried on to the best of our ability, and, while the progress is slow, still we feel that some progress is being made.

The students of the Bible College are doing much more practical work this year

than formerly. Professor Watanabe, our new teacher, is an enthusiastic evangelist and is supervising the students' work along this line. Professor Watanabe is now in Akita District, helping in some special meetings. After he returns, Professor Ishikawa will go with Brother Young through the Sendai and Fukushima Districts.

In March the Takinogawa church raised a special fund for Foreign Missions and asked me to send it to you. I am enclosing a signed order for \$7.50 and ask you to give the Takinogawa church credit for this amount. The Sunday-schools are planning to observe Children's Day the first Sunday in June.

We are conducting at present two daily chapel exercises: one for the Bible College and one for the middle school. An average of forty of the middle-school students are attending these services. We have fixed up a special room in the middle-school building for the Y. M. C. A. meetings and chapel. The whole student body is taking great interest in singing Christian hymns. Mrs. McCoy is teaching them.

I am glad to report that we are all well and happy. Our two older boys attend school every day.

ONE MORE MAN NEEDED.

FREDERIC E. LEE.

We have been in Japan seven months today. Into every avenue one may look, he will see a need. It makes one wish he



Loyal Temperance Legion, Akita.

could do about ten men's work, as there are so many different lines of activity calling incessantly. Just near our Takinogawa station here a man who knew nothing of Christianity a year or so ago opened up a day nursery to care for children of factory people who work from five in the morning until eight at night. He was discouraged and out of work and all his money was gone and three of his children had died, mostly from hunger. He was on his way with his wife and two youngest children to throw themselves in the river before they, too, starved to death. He sat down to rest in this factory district, and little street children gathered around him. He asked them questions and found that their parents went to work in the factories every day, leaving them to roam the streets from daylight to dark. He thought then that maybe his children weren't so much worse off than these others, and he saw their need and decided to get a house where he could keep them. He has now the confidence of the community and has over one hundred children under his care, and has opened a night school for the older boys and girls who work in the factories in the daytime and can't go to school. The students in the night school pay one cent each per night, and range in age from seven to thirty. He did all this, and even yet nearly starves in doing it, just out of love for his fellow men. A week ago last Sunday he became a Christian, and now he wants to permeate all his work with the spirit of Christ. We are the nearest foreigners to him, so he wants our help to make his work a work of Christ. He was surprised when he found out that Christian people in America were doing just what he was doing here. If

Christianity stood for such work as the kind he was doing, he wanted Christianity, for he knew of no other religion that did. He isn't a member of our church, but does belong to the Church of Christ of Japan, and we are going to help him as much as we can, but there are so many other calls that his is one of many.

Our boys' middle school has 187 students in it, but with the work of the Theological School to look after, Mr. McCoy and I have very little opportunity to get in touch with these fine boys in the middle school. If we just had one more foreign man here, then each of the three of us could do some teaching in the middle school, so that our influence might count more there for Christianity than for turning those boys to the work of the church. Mr. McCoy is one of those fine quiet men working away doing about three men's work all the time and not getting any credit for it except the reward of doing it. He doesn't speak about himself or his work, but without wishing to make comparisons, the Japan Mission looks upon him as one of our best and most capable men in Japan, and I think the people at home ought to know about it. The Japanese honor him and the other foreigners of Japan honor our missions because it possesses such a man. But without a third man here in the school work many, many opportunities cannot be touched, no matter how much the men here want to meet them.

Our work has been mostly language study so far. I have given three addresses to the boys' school and Bible College, and make the commencement address next week. I spoke once to the business men of the Tokyo Central Y. M. C. A. on "Jesus



Kizukawa Kindergarten, Osaka.

as a Social and Economic Teacher." Another time I spoke on a similar subject at the Tokyo Chinese Y. M. C. A., and after the meeting a Bible class was organized to study the New Testament from that point of view. Last week I was put on the editorial staff of the *Japan Evangelist*, the organ of the Federated Missions of Japan. These things, with language study, have kept me busy.

GOSE, A SUBURB OF OSAKA.

C. E. ROBINSON.

Our mission began the first Christian work that was done in Gose. This town, with 6,000 inhabitants, is twenty-five miles from Osaka and constitutes the commercial center for a large country district. For three years we have had no pastor located there and the little flock we once had has almost disappeared. We are happy to report that Mr. Tatebe, of Hachioji, near Tokyo, is to be transferred to Gose.

Mr. Sawaki became interested in Christianity while teaching in the public school in Sendai. When he became a Christian his fellow teachers persecuted him. He taught in the Sunday-school and displayed rare ability in holding the attention of the children. He entered the ministry and while preaching in Yonezawa led Mr. Yokoyama to Christ, and Mr. Yokoyama entered the ministry.

Mr. Yokoyama led Mr. Suzuki to Christ, and he also entered the ministry. We owe much to Mr. Sawaki. He is an efficient worker. We are sad to report that he is ill. Pray for him. Evangelist Sawaki has three children. All have names as closely resembling American names as any that can be found in the Japanese language. The oldest is Elmi, pronounced Amy; and the second, a boy, is Junichi, suggesting John; and the third, a tiny boy baby, is Joji (George), in honor of Lloyd George and George Washington.

We have a genuine tale of woe. Our little church at Kizugawa had eight resident members. Not many, to be sure, but they were good. Then two of the young women married and moved away, and two others went away to school, and fifth member moved to a distant city, and only three are left.

Well, we are making some desperate counter attacks on that section of the line—there is a kindergarten, Sunday-school, women's meetings, young men's meetings, prayer meetings, and special evangelistic meetings. There is something doing there about all the time.

Word has just been received that Captain Bickel, of the Baptist Mission, is dead. He had a *Gospel Steamship*, in which he carried the good tidings to the islands and coast hamlets of the picturesque Inland Sea. His work was effective. His maritime parishioners loved him. They wish to pay all his funeral expenses. His life has been an inspiration to the entire missionary body in Japan.

Later: Mr. Tatebe and family have arrived in Gose. The shortcomings and sins of a former pastor and wife left the church in ruins. The Buddhists have held us in derision, but through God we shall do valiantly.

PHILIPPINE ISLANDS.

ALBERT ALLEN MEMORIAL BIBLE COLLEGE.

B. L. KERSHNER.

The evangelist training school opened for the year on the 22d of May. Three new men are in and more are to come. To date the enrollment is eight. The classes start off with more than the usual enthusiasm, because the men this year are of higher grade than those of former years. This is due to the fact that we are now entering the men in the Union Seminary for the last two years' work and more English is required in order to complete the course. We are not enrolling as many men as in former years, but they are more advanced men.

One of the new men enrolled has completed seventh grade in the public schools, taken third-grade civil service examination, and been for two years sanitary inspector in his town. He is well qualified for Bible College work and seems to be thoroughly consecrated.

Juan Baronea has been assigned to the post of student pastor and evangelist in the district about the Bible College. With his assistance the Tagalog congregation which meets in the school chapel has shown marked improvement. Meetings have been interfered with somewhat by rain, but attendance has been good, and for four weeks there were baptisms numbering one or two every Sunday.

Our summer enrollment in the dormitory has been good. Among the number are teachers in attendance at the summer teachers' assembly, students in the summer school at the university, and a few who remain over until the next school year. The total is thirty-one.

This is the fiesta period of the year. We have had many calls from provinces for

evangelists. Only a few of these could be answered, and then we had to send our student pastor, and thus weakened our local work. At one point he reports thirty-one baptisms. Some of these people are said to be among the richest and most influential people of their town. From this and other similar reports it seems that the gospel is now reaching the better social classes, as it has not done before here.

We have recently had the unusual experience of receiving a request for an evangelist, with money accompanying to defray his expenses. Such requests, we feel, should be encouraged; so, although we need him badly here, we are sending our student pastor again.

THE BANBAN CONVENTION.

FRANK V. STIPP.

This place, Banban, is pronounced "bon-bon" and sounds as good to the missionary's ears as the real article sold at one dollar per pound. Banban is a village considerably removed from any town. It is about forty miles from Laoag. The people of this place are perhaps the most hospitable in the whole province, although nowhere is hospitality lacking. The leading spirit of the community and the church is a councilman called by every one "Apo Consejo" (Lord Councilman), although he is just a plain man of the fields. Knowing the reputation of the place, we went with high hopes and were not disappointed. The only noticeable things lacking were knives, forks, and spoons; but since we were all proficient in the use of our fingers, this lack was soon forgotten as we devoured the three hogs, dozen chickens, numerous eggs, plates of rice, and other good things that were prepared for us.

Almost every sort of mode of travel was used to get the people up to the convention, from the auto-foot, as one expressed it, to the automobile. Since the Stipp auto was temporarily out of commission, that "very honorable person," as the president of the convention would say, used the former mode of travel. It was hardly a case of necessity, but it set a good example before the rising generation, many of whom are becoming too proud to use this ever available means of getting from one place to another, as was customary a few years ago. I will say, also, that the missionary received his full share of fame for accomplishing the feat.

One company of young people had one cart for the group of thirteen. This meant that one might ride about one-third of the

time and walk the rest. They spent three days and two nights on the way. They were traveling Sunday evening, and so held a meeting on the road, singing, praying, and preaching as they marched along. It speaks well for the sincerity of the group and the meeting that two of the group who were not yet professed Christians were convinced on this trip and baptized at the convention.

The sessions of the convention were profitable and uplifting, and the credit is due to the native brethren themselves, since there was but one missionary present. One of the most touching moments of the convention was on the morning of the first day, when a blind brother was asked to speak. He was led to the front, turned to face the large crowd, and with dignity worthy the occasion and his act he sent up a simple, fervent prayer to God. He then quoted three verses from his Ilocano Bible, the central one of which was, "Blessed are they that wash their robes, that they may have a right to the tree of life, and may enter in by the gates into the city." His thought seems to lose something by interpretation, but he said, "If I borrow a nice clean shirt from my brother, and take it back all stained and dirty, he would not be pleased. We have received our souls from God entirely clean. Are we going to take them back all stained and dirty?" His pathetic figure and the sweet way in which he gave his message brought a tear to more than one eye.

The reports of the convention showed development and growth. One chapel was recently completed, two others are under construction, and a fourth is projected. The baptisms reported were ninety-four since the last convention, five months ago, or for the last year two hundred and ten. The Sunday-school attendance of the province is probably the highest ever known, 2,878 being the average attendance for April in 105 classes. There were reports and offerings from four Christian Endeavor Societies, and plans were laid for a general rally day in the near future. Various resolutions were passed by the convention which will better the Kingdom in our little territory of Ilocos Norte.

These semi-annual conventions are the most hopeful indications to be found in the Philippines to-day, and seem to be prophetic of better days to come. At these conventions the brethren feel their power as in no other place. Some of them, no doubt, go home to dream of the day when the Filipino church will be entirely self-supporting and self-governing, and set them-

selves to work with greater zeal to accomplish this end. May the Lord hasten the day when the Filipino church reaches this high status and the Filipino brotherhood is wholly pleasing unto the Master!

Laoag, Ilocos Norte, P. I.

TIBET.

MEDICAL AND WOMEN'S WORK.

JAMES C. OGDEN.

While going about, one day, seeing some babies, Mrs. Ogden was asked to go into a dark, smoky room to see a family in destitute circumstances. The mother was ill, having a nine-day old baby; the father had been a mail carrier for an official, but several toes had been frozen so badly that they were about to drop off; so he could not continue his work. There were three children in addition to the baby. The whole family was almost starved. The mother's knee was swollen; so Dr. Hardy was called by Mrs. Ogden. However, Dr. Hardy's instructions were ignored, for the following stunts seemed better to the family: One time, when Mrs. Ogden went in to see the mother, they had an old, blind Tibetan sitting there mumbling prayers or something. When asked what he was doing, the mother replied that the stove god was much displeased with them and the Tibetan was casting out the devil from her. The Tibetan had a handful of millet, and as he said his ceremony he would throw it at the woman. She was so ignorant, and he was worse! At another time there was an old Chinese doctor there, who left as Mrs. Ogden entered. He was also casting out the devil which was in the knee, by tracing Chinese characters

with his finger on the diseased member and by grunting and growling to such an extent that Dr. Hardy thought he must have a severe pain in the abdominal region. Such homes are pitiful, but we have plenty of them. In visiting, Mrs. Ogden frequently finds such conditions. Not even one garment for the baby, who has to be wrapped in some old ragged clothing of some other member of the family. At the time Mrs. Ogden called last, the mother was still living and the man said he was better, as his toes were dropping off. Incidentally it might be said that he had refused amputation of the frozen and gangrenous toes, and also refused to pick wool at Mr. Baker's rug factory, where he could have earned enough to live on and probably pay the blind Tibetan and decrepit Chinese who "cast out devils," provided the inhabited one coughs up some money.

About all we can do for people of the above kind is to take their children and train them, for the parents will send them to school sometimes, and try to make useful men and women of the younger generation.

At the dispensary in March there were 133 new patients, 206 outcalls, 523 treatments at the dispensary, making a total of 729 treatments. Vaccine was made the fifth time within a year during this month, and enough for 600 persons was sent to the French Catholic priest at Yen Gin, where smallpox is very severe this year. A number of vaccinations were done here, and three attempted suicides (one of which was successful) were treated. Heavy snows on the mountains bring in plenty of frozen toes.

CHRISTIAN ENDEAVOR DEPARTMENT.

THAT \$15,000 WATCHWORD.

July 1 marked another good gain in the Endeavor Department. The June receipts were \$821.93—a gain of \$205.07—making the total gain to July 1, \$2,201.97. A further gain of \$2,551.65 by September 30 will reach the watchword. This looks large, but it can be done if the societies will pay all amounts pledged and a number of new societies help in the final round-up. Earnest prayer on the part of our young people will accomplish much. The missionaries are praying daily for you. Will you not pray and give for their work?

EMBELA.

The Endeavor Society at Bluefield, West Virginia, has become a Life-line by assuming the support of Embela, one of the large group of evangelists at Lotumbe, Africa. This man makes long evangelistic trips in the back country amid jungles and swamps, preaching the gospel to his own people. He can do this effectively. His efforts will now be strengthened by the earnest prayers of the faithful band of Endeavorers at Bluefield. About one hundred and twenty societies are now Life-lines, each paying fifty dollars per year. This is a great movement on the part of

our young people, not alone for the financial part, but for the definite prayers of this large group for the workers on the many fields. Ask your society to join the number.

SAILING AUGUST THIRTIETH.

Mr. and Mrs. MacLeod are ready to sail from Vancouver, August 30. Their long journey will be one of great interest. The most interesting part of all comes after their arrival at Batang, as they acquaint themselves with a strange language and a stranger people. The present overworked staff of missionaries are anxiously awaiting their coming. It will indeed be a joyous Christmas time if they reach there safely.

The unsatisfactory part of the whole plan is the fact that the Endeavorers have not provided the full amount (\$1,500) for the necessary outfit and traveling expenses. A good number of societies have responded liberally, others are expecting to do so. What about yours? Will you have your part? Our young people will be happy in having two of their own number so well prepared out on the field helping to remove darkness and superstition from the Tibetans. Write the Foreign Society at once, telling them you will have a liberal part in providing this necessary expense for Mr. and Mrs. MacLeod.

BOOK NOTICES.

"The Christian Movement in the Japanese Empire for 1917" is a treasury of information about the work in Japan, Korea, and Formosa. To one who wishes to know about all phases of the work in the empire and who are doing it and how it is done, this book is indispensable. Copies can be had from the Missionary Education Movement, New York City.

FAIRHOPE. By Edgar DeWitt Jones. Mac-Millans. \$1.25.

Mr. Jones has in a very delightful way lifted from their simple surroundings some of the leading people of a rural church community, gathering them together in a series of novel character sketches. One who has lived in a country neighborhood such as he describes recognizes them all: Jacob Boardman, saintly but humorous; Major Meniffee, the old-time Southern gentleman; Giles Shockley, the "Hound of the Lord"; Richard Marvin, the loving pastor-friend. "Fairhope" takes the reader into the winding country roads and introduces him to friendly, quaint-spoken folks all along the way; but it does more than that: it deals with the real experiences of a rural preacher, his pleasures and problems. The book possesses the charm of absolute simplicity and artistic ability.



Missionaries Traveling in Tibet.